A WINDOW OPEN ON THE WORLD

The UNESCO Courier

UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION

JANUARY
1956
(9th year)
Price 25 cents

ARE WOMEN INFERIOR BEINGS?

THE CHANGING OUTLOOK IN
— politics
— education
— employment
— society
— the home

Anti-Feminism—
Eve's complexes

For 100,000 subscribers

A Happy New Year to Readers the World Over
From the Editors and Staff of the UNESCO COURIER

ON this occasion the Editors wish to express their appreciation to all readers throughout the world who have made the UNESCO COURIER *their* magazine. The Editors thank them for their continued support and for their many letters of praise and encouragement.

The goal set early in 1955 to obtain 50,000 subscribers by year's end has been reached! The Editors have spared no effort to bring to the world-wide readership of the UNESCO COURIER a better and more interesting magazine of lasting value, unique in the world of periodical literature. New illustrated features have been added, photographs and drawings acquired from world-wide sources are presented, the number of pages increased and the quality steadily improved.

Today, the UNESCO COURIER has the highest paid circulation of any periodical published by the United Nations or any of its affiliated international agencies.

Thanks are due those faithful subscribers who have set the stage by giving gift subscriptions to their friends and relatives for our campaign to bring the UNESCO COURIER to 100,000 new subscribers in 1956 under the slogan:

"*EACH ONE, REACH ONE*"

Every subscriber is invited to send in gift subscriptions at the special rate of $2.00 each. The number is unlimited. Many have already led the way by accompanying their renewals with several gift subscriptions.

This gift subscription offer is open to all whose orders arrive postmarked not later than January 31, 1956, after which the full rate of $2.50 will apply to all. The UNESCO COURIER is an ideal New Year gift to be enjoyed throughout the year and for years to come. Mail your gift subscriptions today. Use the subscription blank on page 41 of this issue.

UNESCO PUBLICATIONS CENTER, U.S.A. — 475 Fifth Avenue — New York 17, N.Y.

The UNESCO Courier
A WINDOW OPEN ON THE WORLD

Vol. VIII — No. 8 JANUARY, 1956

CONTENTS

PAGE

3 **EDITORIAL**
4 **WOMEN ON THE MARCH**
By Alva Myrdal
12 **ARE WOMEN THE INFERIOR SEX?**
By Ashley Montagu

CAP AND GOWN

13 — **WORKING HER WAY THROUGH COLLEGE**
15 — **THE LONG ROAD FROM THE PLOUGH**
By Elina Almasy
16 — **UNFORGETTABLE 'WHITE CAP' DAY**
20 — **REPORT CARD ON EDUCATION**

WOMEN IN POLITICS

21 — **ANTI-FEMINISM AND EVE'S INHIBITIONS**
By Maurice Duverger
22 — **THE MARCH TO THE POLLS**
26 — **FROM HERE AND THERE**
28 **CUSTOM VERSUS THE LAW**
30 **WOMEN IN PRIMITIVE SOCIETY**
By Alfred Metraux
34 **THE HAND THAT ROCKS THE CRADLE**
By Lucienne Noblet
35 **THE VANISHING VEIL**
By A.H. Hourani
39 **FIVE-STAR FIGURES FROM THE PAST**
By Gabrielle Cabrini
41 **LETTERS TO THE EDITOR**
42 **FROM THE UNESCO NEWSROOM**

Published by
The Department of Mass Communication of the United Nations Educational, Scientific and Cultural Organization, United Nations Building, New York 17, N. Y.

Editorial Offices
Unesco, 19, Avenue Kleber, Paris 16, France

Editor-in-Chief
Sandy Koffler

Associate Editors
English Edition: Ronald Fenton
French Edition: Alexandre Leventis
Spanish Edition: Jorge Carrera Andrade

Layout & Design
Robert Jacquemin

Circulation
U.S.A.: Henry S. Evans
Europe & Asia: Jean Groffier

The UNESCO COURIER'S United States of America edition, printed in the U.S.A., is published monthly by the Department of Mass Communication of the United Nations Educational, Scientific and Cultural Organization, United Nations Building, New York 17, N. Y. and is distributed by the UNESCO Publications Center, U.S.A., 475 Fifth Avenue, New York 17, N. Y., Murray Hill 3-1093. Annual subscription price is $2.50. Second-class mail privileges authorized at New York, N. Y.

Individual articles not copyrighted may be reprinted by permission from THE COURIER accompanied by the following credit line: "Reprinted from UNESCO COURIER." Reprinted signed articles must carry the author's name.

Unsolicited manuscripts cannot be returned unless accompanied by an international reply coupon covering postage.

Signed articles express the opinions of the authors and do not necessarily represent the opinions of Unesco or those of the editors of THE COURIER.

COVER PHOTO

"Woman power" is today an increasingly vital factor in the economic life of most countries as millions more women take up jobs in industry and commerce. Conditions in modern factories are vastly different from those under which women worked even half a century ago. Shorter hours and health and safety regulations are now imposed by law. This young woman factory employee wears a new type of face guard for protection against flying particles of wood or metal.

Crown Copyright reserved

It is no mere accident that the human race has been given the name *Homo Sapiens*. Women make up half of humanity and in many countries outnumber the men. Yet for centuries they have been treated as inferior beings. They have been hewers of wood and drawers of water; they have worked harder for a smaller material reward and enjoyed a humbler status in the eyes of society. They have received less education, have had less protection before the law, and have been denied even the most elementary civic rights.

Some women, it is of course true, have had more noble, more important roles. Down through the ages there have been queens and women rulers. But almost always the story has been the same : either virtual serfdom or royal status. The notion of equality, of women recognized as citizens on an equal footing with men is a totally new concept which rightfully belongs to our present century.

It is a long step from the Roman woman held in perpetual tutelage to England's Mary Wollstonecraft and her "Vindication of the Rights of Women" published at the close of the 18th century. It is perhaps a longer step from the woman in her home among her children to the woman executive or the woman delegate at an international congress, acting on an equal basis with her male colleagues. Countless women have taken this last step in the past 50 years and many more will certainly take it in the years ahead.

The equal status of women is now recognized by a large number of countries. Women's rights are affirmed in the Charter of the United Nations and were proclaimed for the entire world in the Universal Declaration of Human Rights, adopted seven years ago, on December 10. 1948 : "Free and equal in dignity and rights... " "without distinction of any kind such as race, colour, sex..."

In its Constitution, UNESCO's purpose is defined as promoting collaboration among nations through education science and culture "in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms... without distinction of race, sex, language or religion." To realize this purpose, the Constitution adds, UNESCO will "give fresh impulse to popular education and to the spread of culture... by instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social..."

On the occasion of Human Rights Day 1955, the UNESCO COURIER devotes this issue to a report on the progress made by women in recent years in their struggle for equality with men.

WOMEN ON THE MARCH

by

Alva Myrdal

Mrs. ALVA MYRDAL, recently appointed Swedish Minister to India, Burma and Ceylon, is a leading authority on women's rights. Born in Uppsala, she founded, and for twelve years directed, the Swedish Training College for Pre-School Teachers. She joined the Secretariat of the United Nations in 1949 as Principal Director of the Department of Social Affairs. For the past four years Mrs. Myrdal has been Director of the Department of Social Sciences in Unesco. Mrs Myrdal is the author of several important sociological works. Her most recent book, " Women's Two Lives", written with Viola Klein, will be published this year,

UNESCO

On a visit to Japan a few years ago a Tokyo newspaper asked me to compare Japanese women with those of my own country—Sweden. I remember answering that the main *difference* was that the women of Japan were advancing at a much more rapid pace. So rapid in fact that it was hard to foresee how the new Japanese Woman would ultimately shape her own future.

Japan has been telescoping into the short space of a few years changes that have been going on in the West for a century or more. Before 1945 Japanese women had no civil rights. They could not vote or own property ; their husbands were often chosen for them by others, and they could not seek divorce whatever the circumstances. Traditionally their role was one of complete inferiority to men.

By 1950 some 15 million women had registered at the polls. In January 1953 Japanese women's organizations totalled almost seven million members. And today many women are entering new careers in industry, commerce, the government and diplomatic service and the liberal professions.

Ours is an age of rapid, drastic changes. Almost nowhere can we still find the calm and tranquility of the past when life continued unmodified for generation after generation. Everywhere today there is stirring and movement, if not unrest. Even in those countries where women seem, outwardly at least, to be an immobile, voiceless mass, the influences working upon them and the images entering their minds are new and different. And these must be having some effect and must be causing some stir or agitation.

'A DOG, A WOMAN, A WALNUT TREE, the more you beat them the better they be, ran the old adage which men supported with laws establishing the inequality of the sexes. After a long struggle, women in many lands have won the right to equality in all fields of human endeavour.

But is this ferment of new ideas a creative, positive thing, or is it no more than a form of restlessness? Is it being organized and directed into some kind of pattern which we can recognize as progress? Or is it just leading to disorganization—disintegrating the world of women without giving them a better life in return?

Whatever our opinion may be about what is occurring today, one thing seems clear to me: It is impossible for any society today to call itself advanced or to embark on the road to technological advancement and at the same time continue to maintain women in their old inferior roles.

That a tremendous change is taking place in the role of women all over the world would hardly seem like big news to a Westerner. Apart from internationally-known figures like Mrs. Eleanor Roosevelt, Mrs. Pandit and some famous writers and scientists, the modern type of woman is taken pretty much for granted in the West. Since the early "emancipation" period of the 1900's when the "blue stocking" was greeted with a smirk

or a lifted eyebrow, the West has travelled a long way. Today the successful career woman, the top executive, the woman Member of Parliament, the woman lawyer, doctor or scientist is no longer a novelty. She is accepted in a matter-of-fact way and treated like any other colleague.

To me this fact is so important that I would put it at the top of the list of major contemporary achievements in what we commonly call the Western world. But it also applies to countries in Eastern Europe, and to a lesser extent, to others in Asia such as India where the Minister of Health, Rajkumari Amrit Kaur, for example, is judged not as a woman but on the quality of her work as an official.

Although women have practically achieved equal rights with men in the advanced countries, there are still quite a number of "buts" and "ifs" to be taken into account. Nevertheless there can be little doubt that the inequalities that still persist, particularly those affecting women's civic and economic rights, will be largely eliminated in time.

It will take much longer though to change public opinion. People cling to old ideas even after these have ceased to correspond to the facts for many years. This explains why public opinion polls on women, including the replies given by women themselves, are so disheartening. Thoughtless repetitions of old, time-worn opinions ("A woman's place is in the home!" "A woman shouldn't continue to work after having children") figure prominently beside the more considered views of those who check their "opinions" with another compartment in their brain which has accepted women's role in employment as well as in the home.

Dangerous old idea

THIS is particularly dangerous in that it perpetuates the idea that motherhood and full partnership in economic and civic life are completely irreconcilable when the facts prove they are not. The present lifespan of women in the industrialized countries now averages more than 70 years. This means that a girl who marries between 20 and 25 can look forward to some 50 more years of life. This leaves her time both for a period of motherhood (usually though not necessarily somewhat shorter now than in grandmother's time since she has fewer children), and for a period of employment and community activity (no shorter than for men and unmarried women in grandfather's time).

But let us glance at other parts of the world. The problems and the prospects are not the same, but the signs of progress are just as marked. From my personal observations abroad on behalf of UNESCO and from the studies which UNESCO itself has instigated, I have gathered deep impressions of the rapid progress being made in respect of women's rights in countries where modernization and industrialization are in full swing. Japan, which I have already mentioned, Pakistan and the Arab World are cases in point.

While in these countries neither the prolongation of life nor the general level of education have as yet brought all women to a new phase of development, a new type of woman is visibly and forcibly emerging. Relatively small in number, groups of these women today form a nucleus of female leadership. They have already enjoyed secondary schooling and many even a university education. They are now receiving training for participation in community and other civic activities on a volunteer basis. Although this, of course, has definite shortcomings in comparison with work in officially recognized positions, it has given women more of an opportunity than most men have to learn businesslike methods and efficiency in organization. Their reliability and honesty will make them definite political assets to their countries, once they become fully accepted.

Although their present rate of progress is as spectacular as that of their sisters in the more developed countries, their problems are not the same. They still have to be fully integrated into their national society. However, they seem to have been able to find a key to the combination of motherhood and a socially active life. It is a remarkable fact indeed that most of these women leaders are married and mothers of children, unlike the leaders of the "suffragette" movements earlier in the century in western Europe.

Their principal problem is the need to share their own advances with other women in the poorer strata of society, who outnumber them enormously. This problem was examined this year in the Lebanon at a conference of 40 women leaders from five Arab countries.

Their most immediate practical concern was how to reach the women of the villages for joint work, so as to make their needs serve as a guide for social reforms, bringing education to them and opening employment opportunties at all levels in the economy.

Lund Hansen, Copyright Rapho

DENMARK'S 'MOTHER-OF-NINE' MINISTER. Mrs Lis Groes, Denmark's Minister of Commerce is not the first Danish woman cabinet minister, but she is the first to combine the job of caring for a family of nine children and disposing of affairs of state. There is not much time to relax during her working day which often starts at seven and ends late at night. Above, Mrs Groes strolls in her garden with the children. Below, she takes afternoon coffee her husband and the family.

Another problem, which is as yet perhaps not sufficiently sensed by women in countries where economic development is going forward with rapid strides, is the need to avoid making the transition from old to new in such a precipitate way that national cultural characteristics and values are lost. It is not merely sufficient to borrow a number of new patterns from countries which have already "arrived."

The "westernization" of women's dress, home furnishings and decoration is one example. Each *(Cont'd on page 8)*

N.Y. State Commission Against Discrimination

BUS DRIVER (U.S.A.)

Copyright Paul Almasy

HORSE TRAINER (France)

Copyright C.O.I. London

ARMY DRIVER (Great Britain)

British Embassy, Paris

ARMY BAND LEADER (Great Britain)

USIS

RAILWAY WORKER (U.S.A.)

Copyright Paul Almasy

ART STUDENT (Japan)

Cartier Bresson, Copyright Magnum

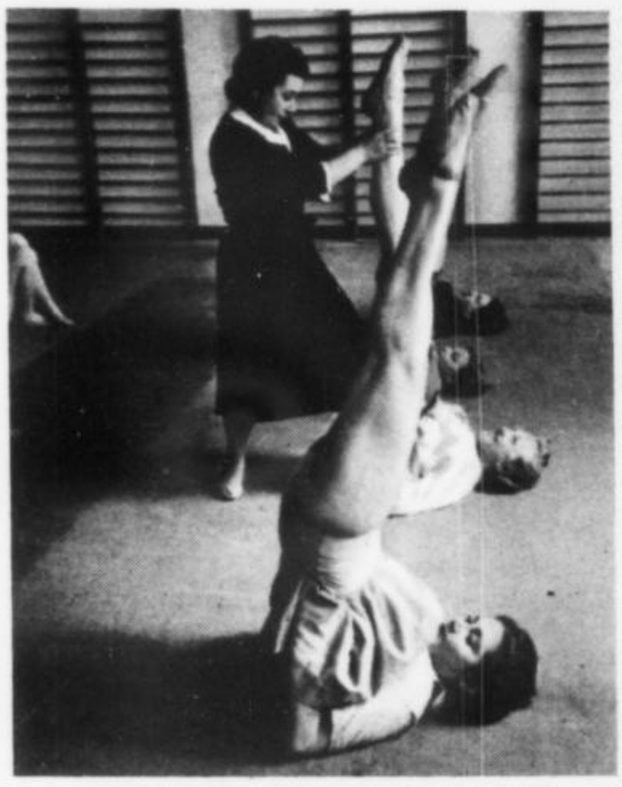
BUS CONDUCTOR (Great Britain)

Copyright Paul Almasy

RADIO ANNOUNCER (Andorra)

Copyright Louise de Bea

ARCHITECT (France)



David Seymour, Copyright Magnum

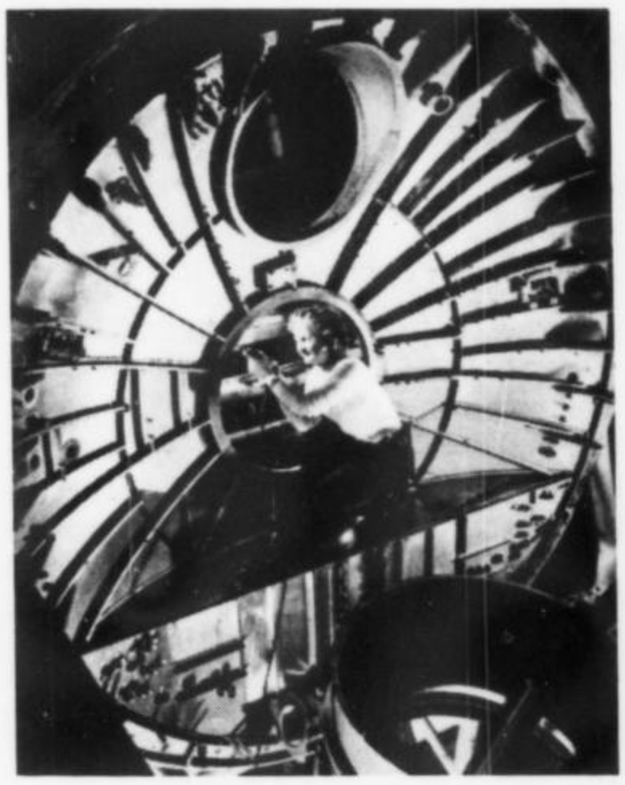
BALLET MISTRESS (Italy)

Copyright Paul Almasy

DENTIST (Norway)

Jean Marquis, Copyright Magnum

POLICEWOMAN (Hungary)

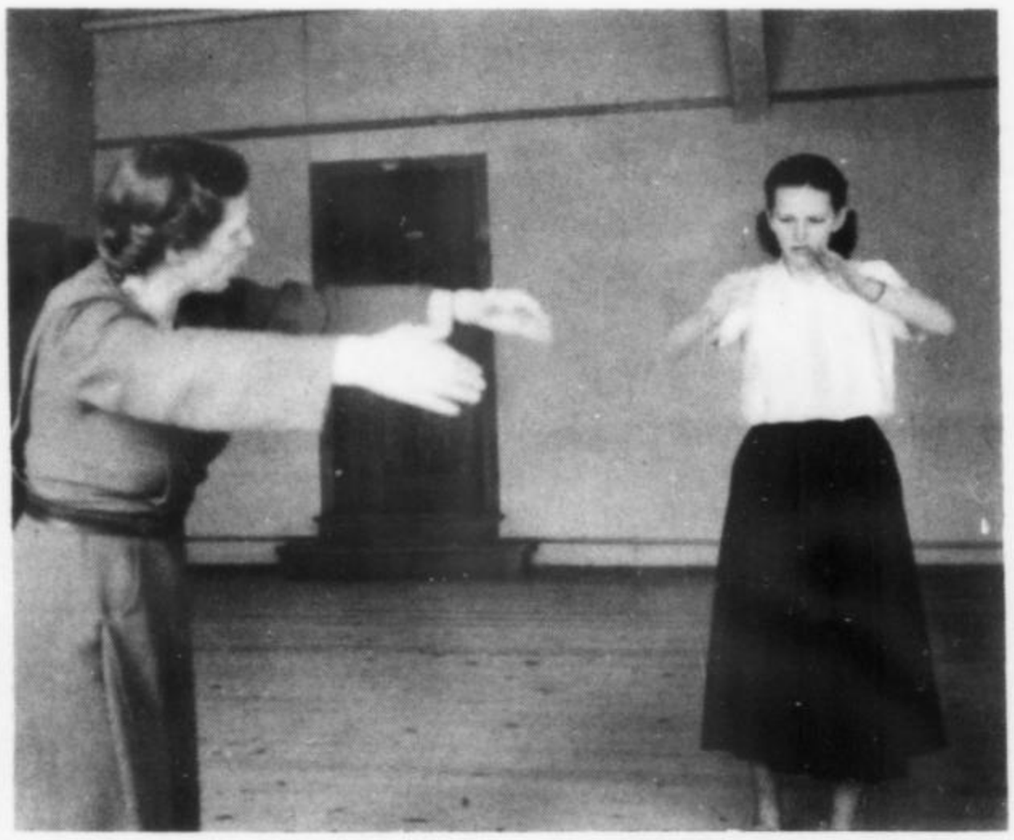


USIS

FACTORY WORKER (U.S.A.)

Copyright Paul Almasy

LAWYER (France)



Kryn Taconis, Copyright Magnum

THEATRE PRODUCER (Italy)

Homer Page, Copyright Magnum

AIR HOSTESS (Mexico)

WHO

U

WOMEN ON THE MARCH

(Continued from page 5)

culture has its own sense for colours, forms and textures, as well as for their harmonization with each other. This sense has been conditioned by long training, together with a wealth of remaining environmental impulses. It is hardly to be expected that a woman trained and conditioned in one particular culture can utilize things from an alien culture and do so with the mastery which spells perfection. The East cannot compete with the West in tailored suits and mahogany furniture, nor can the women in the West expect to compete with her Indian sister in wearing a sari. The world just now requires all the cultural assets which it has, and what it does not need is the pauperization of these assets in the name of uniformity.

Both the United Nations and UNESCO have been active for many years in efforts to promote respect for Women's Rights throughout the world.

When the United Nations was created in 1945 it proclaimed in its Charter "faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women". Since then the U.N. has been instrumental in ensuring that tens and tens of millions of women throughout the world were granted an elementary right which had been denied them before—participation in the civic affairs of their country.

As early as 1946, the United Nations set up its Commission on the Status of Women which it charged with the monumental task of surveying the political, economic, civil,

10,000,000 U.S. WORKING WIVES TAKE HOME PAY CHECKS

In most countries nursing has long been a traditional woman's occupation though it only became an exacting profession requiring long training and special qualifications less than a century ago. The American nurses, right, are however a relatively minor group of the " women at work " in their country where over 20,000,000 are employed in the various branches of the nation's economy. That nearly half—9,250,000—are wives is explained by the fact that people are getting married much younger and husbands do not always earn enough to buy the automobiles, food freezers, television sets and other things by which modern standards of living in the U.S.A. are set. The future of U.S. women who want to work seems rosy. The U.S. Secretary of Labour recently declared: "The demand for women's services will continue to grow. They will be asked to fill new jobs—jobs they have had little opportunity of filling until today."

USIS

Unesco

NEW LEADERS OF CEYLON'S VILLAGE LIFE

Eighty-five percent of Ceylon's population lives in rural areas and among these village dwellers the welfare of the community depends largely on its womenfolk. One of the Government's chief resources in helping rural women to work for their own educational, economic and cultural progress is the Lanka Mahila Samiti (Ceylon Women's Institutes) movement founded 25 years ago. Work by these institutes covers health, general education, rural development and industries. Training women for village leadership in these fields is given at a central school at Kaduwela, near Colombo. Left and centre, women trainees practise home garden cultivation with implements obtained through the Unesco Gift Coupon Scheme. Far left, public health nurse teaches village schoolchildren proper precautions in use of drinking water. Demonstration panels on right were made at the Fundamental Education Centre.

Photos by Erich Schwab

social and educational status of women in all countries. The basic feature of its work and the one which has been marked with the most forthright success has been its campaign to gain universal recognition of women's right to vote and enjoy political rights on an equal footing with men. In December 1952, an International Convention on the Political Rights of Women was opened for signature (40 countries have now signed); the Convention entered into force in July 1954, 22 countries now having ratified it.

The U.N. is continuing its work on a two-fold plan: firstly, through a painstaking survey of present legal provisions in order to draw attention to the many flaws and loopholes in the protection of women's rights. Secondly, through a progress report made public each year with the backing of the General Assembly to act as a kind of public opinion "pressure group" on recalcitrant states.

In field after field this international clarification of the issues has taken place, resulting in a whole series of informative reports which present the real situation today on a married woman's right to her own nationality, on the right to own property in her own name, to her right (surprisingly often trampled under foot) to custody over her own children. The International Labour Organization (ILO) has dealt with the problems of equal pay for equal work, working conditions for women and opportunities for vocational education.

As for UNESCO itself, it has devoted its efforts to trying to improve the status of women by drawing attention to the progress or lack of progress achieved in woman's access to education, and by undertaking special investigations into the complex factors which either hinder or favour woman's progress.

In addition to general statistical surveys and reports on educational opportunities for women made yearly in collaboration with the Interna-

(Cont'd on next page)

Lost homes and lost husbands

tional Bureau of Education in Geneva, UNESCO has investigated the educational opportunities of women in three widely differing countries, Chile, India, and Yugoslavia (published as "Women and Education").

Of considerable importance are the series of investigations now being made into the deep-seated social taboos which work against a more speedy acceptance of the true equality of women and hence against the full utilization of "woman power" by particular countries. Unesco has helped to organize comparative studies on such matters as the trials and tribulations of women's participation in the political life of Europe (see page 21); of the inherent traditional obstacles to woman's access to education in Japan, Mexico, and Pakistan; of the active part played by women in local communities in Southern Asia.

Many of these studies have as yet not been published, but all of them contain challenging and often entertaining information. As Professor Maurice Duverger, author of UNESCO's "The Political Role of Women" which has just been published writes: "There is no more an inferior sex than there are inferior races or inferior classes. But there is a sex, and there are classes and races who have come to believe in their inferiority because they have been persuaded of it in justification of their subordinate position in society."

The close relation between economic change and women's "emancipation" (which has been the main theme of this article) makes it quite important to discover women's role in the very earliest stages of economic development. Astonishingly little knowledge exists on this subject; and it would almost seem as if previous economic studies of industrialization had had a blind spot as far as women were concerned. UNESCO has, therefore, just begun an extensive field study on the emergence of the first leaders among women in West Africa. This may help to throw light on some of the paramount problems.

Do they hinder social change?

FOR example, do women tend to slow down the processes of social change? Do they, like the old people, remain in the safety and security of the village when their adventurous menfolk go elsewhere to seek new employment? Is it the women who refuse to give up the old and proven ways of housekeeping, agriculture and medicine rather than accept improvements? Are they the ones who cultivate superstitions and fear the light of fact and reason?

To a certain extent women have come to represent the *status quo,* and to act as deterrents to change because they have been expected to react in this way and have not been drawn into the process of change and development.

Let us take the story of Jinja in the Uganda. Here, the installation of a giant electric power station at Owen Falls on the Nile sparked a process of extremely rapid industrialization. Elements of the time-worn methods of agriculture were cleared from the town and a seething new life began to stir. There was plenty of work, but for every seven men employed there was only one woman. For these men work meant abandoning their home life for barrack-like constructions with western-type collective services and sanitation.

Revolt against male authority

MRS. RHONA SOFER, in her report on this question to the UNESCO-sponsored symposium at the World Population Conference in Rome last year described households in Bukesa—the most urbanized centre, as having no adult females and only 4% with children—one child each. "The urban wife," she added, "finds herself without the functions that gave her status in the traditional system", and is unable to guide her children into the new mode of living. Most Africans in Jinja today find that their early indoctrination and social training have not equipped them to deal with the pattern of living with which they are now confronted.

So, the result of economic advancement is an urban life in a collectively-organized male society where the men are or consider themselves bachelors, while the women are either left behind or are in revolt against the traditions of paternalism. Once they come to town, women strongly resist their husbands' desire to make them subordinate with the result that, as Rhona Sofer reports, "the area has many disaffected women who have left their husbands". Thus, backwardness and disorganization appear to be the only alternatives open to women in this particular transition period.

At the same conference, however, a very different story was told by Mrs. Yonina Talmon-Garber about Israeli collective farm communities. There it is quite frequent that women—even women from African territories—return from work to their homes and their children with new techniques and ideas because they are given independent jobs. Similar experiences to those recorded in Israel have been reported by anthropologists and sociologists about specific situations in Africa where care has been taken to provide women with meaningful tasks and varied social contacts.

Evidence from social scientists, although only sporadic as

IN EVERY FIELD—FROM WELDING TO SCULPTURE

More than 2,080,000 women are employed in scientific, cultural or teaching institutions of the Soviet Union. About 77,000 are doing scientific work. There are more than a million women teachers in primary and secondary schools. Women technicians and engineers number more than half a million. Women play an important role in politics: 348 are deputies in the U.S.S.R. Supreme Soviet. Russian women doing widely different jobs are (from left to right) Lyda Pyshkina, electric welder at the Black Sea port of Odessa; Raïssa Sataïeva, head of a Ukrainian hospital (left), Vera Solista, hospital matron; and Ekaterina Belachova, renowned Soviet sculptor, working on a bust of Alexander Pushkin.

Official Soviet Photos.

yet, does indicate therefore that women could fill the role of true innovators and agents for introducing change. They have the opportunity of bringing new ways of doing things, with which go new lines of thought, directly to the place where it is of most importance—the home. Here, where the influence extends throughout all members of the household the mother is strategically placed for inducing social changes.

UNESCO has, hitherto, in its work for fundamental education, and in more formal schooling work, proceeded on the hypothesis of "no distinction between the sexes". *Per se* this a laudable objective. But the social scientists are now wondering whether it might not pay to blueprint a new kind of development programme, with greater effect and advantage to all, which would be channelled much more directly through women.

It would mean equating new reforms to the actual pattern of day-to-day life, to the demands of consumption, to people's needs, and then letting it grow from these fundamental factors until it encompasses the entire economic life. The transformation of the social economy would then come about as a result of changes in the household economy, and not, as nearly always is the case, by increasing productivity and leaving the lives of human beings to adapt as best they can.

Of course, women are adaptable and will adjust themselves according to demands. They can ensure that the introduction from outside the home of new conditions and a new way of life does not cause too much harm to the individual human beings. But there are many signs now that they would wish to give form and substance themselves to new ways of life, and not merely play a passive role; they would rather be partners in the great process which is now reshaping human society; they are ready to march forward and ensure that progress is really progress and not simply change.

It is questions such as these which will one day find a place on the agendas of meetings of the U.N. and the Specialized Agencies. To take some examples : How can technical assistance be utilized so as to bring women's as yet largely dormant capacities into play for raising the people's living standards? How can fundamental education programmes be initiated so that the "multiplier effect" of women as educational agents can be mobilized, and used as the main proponents in order to reach into those parts of cultural life as yet untouched by formal schools?

They want full partnership

WHEN this day comes it will be understood throughout the world, as it does not appear to be fully understood yet, that the acknowledgment of women's claim to Human Rights is not just a question of giving benefits to women, although these do mean much more symbolically to women as they can thus feel the emotional security of having their full worth as human beings recognized.

It is not only a question of making a reality of those egalitarian principles, which all democracies must honour if they are to justify the title of democracy. The real issue is something much more fundamental: the participation of women as full partners in the economic, social and cultural life of a nation. When this is achieved, and women can play their role to the full, the results in terms of well-being for the peoples of the world will be immense.

From The Four Corners

GROWING LABOUR FORCE :

In the U.S.A. there are now over a million more women than men in the age group from 20 to 75 and over (with the exception of the 55 to 59). Women also have lower mortality rates and their life expectancy is longer.

American women today are marrying younger, having their children earlier, and bearing more second, third and fourth children than in the 1920's.

Approximately one out of every three women in the U.S.A. is employed outside her home. The total figure runs to about 20 million. Some 50% of these are married, and this figure marks an advance of 20% since 1940.

RULERS OF THE ROOST :

Among the Tchambuli tribes of New Guinea the women completely dominate the men. They go off to work each day and leave their menfolk at home to play the flute, decorate themselves with flowers and plan some amusement to entertain the women when they return tired and hungry after a day's work making nets and catching fish. The Tchambuli women are affectionately scornful of their men, whom they regard as rather frivolous, emotional creatures, given to quarrelling and endless chatter.

WOMEN ARMY DOCTORS :

Women doctors are now joining the Pakistan Army Medical Corps as regular commissioned officers. Pakistani women have also shown a keen interest in civil defence, and have volunteered in large numbers for basic general training. Centres have been set up in Karachi for training women.

FIRST TRIBAL DEPUTY

In a white flower-embroidered tunic, with gold earings and necklaces worked like lace by tribal craftsmen, Aurora Montiel, addresses the Venezuelan National Assembly in her tribal language. Representing her tribe, the Uranis, she is the first Indian woman to sit as a Deputy.

JILLS OF ALL TRADES :

What jobs do European woman do? If we take France, as an example, we find the following statistics: there are more than 800 taxi drivers, 18 train drivers, 4 000 pharmacists, 860 lawyers, 12 surgeons, 300 policewomen, 7 airport controllers, 320 drivers of heavy goods vehicles and 2 400 doctors.

MODERN BREADWINNERS

In more than four million U.S. families, or one out of every ten, a woman carries the main responsibility both for financial support and for family planning.

In 1910 12,2 % of the total number of women employed in the U.S.A. were engaged on newspaper and magazine work. Today this figure has nearly tripled (32 %). This is by far the highest percentage gain for any of the professions.

ARE WOMEN THE INFERIOR SEX?

No, declares a scientist, Women are superior to men

by Ashley Montagu

I HAVE spent a great part of my scientific and public life bringing the facts of science to attest to the fact that no people is in any significant way naturally superior to another, and that such superiorities as any human group exhibits as compared with another are acquired, and are usually due to purely accidentally determined historical causes. And yet, today, I have become identified with the viewpoint, which I put forward as a scientific fact that one group of humanity *is* naturally superior to the other, namely, that women are naturally superior to men—the very opposite of the view to which practically the whole of humanity has subscribed, possibly from its very beginnings!

It has been obvious to practically everyone that by and large men are in every way superior to women. Men are stronger, more intelligent, less emotional, less flighty, more creative, even the best cooks are men, and the most successful designers of women's clothes are frequently men. Has it not been the continuous experience of humanity that men are superior to women? How is it possible even to question so age-old and time-honoured a fact?

As a scientist specializing in human nature I know very well that what human beings often accept as a fact may be no more than a belief which has become so encrusted with the moss of Time that neither its origin nor its true nature is understood. The belief is a fact because everyone regards it as so. As a scientist I am interested in discovering the processes by which such a belief came to be accepted as a fact, and to demonstrate whether the belief is true or false.

How the whole myth started

IT is not difficult to understand how the belief in masculine superiority came into being, but before we consider that, let me say what the scientist understands by "natural", and by "superiority". By "natural" is to be understood whatever is innate in one's biological constitution. By "superiority" is to be understood the state of being adaptively better or more efficient in some trait or quality than the organism with which one is making the comparison.

Now, how did it come to be believed, and how is it that it is so universally believed at the present time, that men are naturally superior to women? The answer is simple: Men are muscularly more powerful than women, women have babies, women have to lead more sedentary lives than men, because under primitive conditions, it is she who has to stay at home and look after the young, while her husband travels over the face of the land hunting for game.

This division of labour exists in all societies and exercises a powerful influence upon the socio-psychological development of the sexes. The woman becomes parochial, the male urbane. The woman's experience being largely limited to her domestic functions she becomes a domesticated creature, whereas her husband, as the hunter, learns a great deal about the world in which he lives, he improves upon techniques of hunting, he devises new implements, he learns of innumerable plants and animals, he enjoys large varieties of experience which never fall to the lot of his wife—in comparison to her he knows and can do more about the world in which they live than she will ever know or do—*not* because she is incapable of knowing and doing the same things (or nearly so, for it is obvious that not being as muscularly powerful as he is she will be unable to lift heavy animals or run as fast), but because she will not enjoy the necessary opportunities to show what she can learn and do.

To the domesticated female the prowess of her male and his superior knowledge and skill all bear testimony to the accepted belief that men are naturally superior to women. Once this belief is accepted and societies become more complexly organized the male becomes more complexly integrated into his position as the naturally superior creature, and everyone learns to accept the inferiority of the female as an established law of nature. But how often have the laws of nature turned out to be nothing more than the private and public prejudices of men!

Anyone can check the facts

THE scientific fact is—and a scientific fact is one that can be verified by anyone who wishes to take the trouble to do so—the scientific fact is that women are naturally superior to men, and I would add that we should all be grateful that this is the fact, for in this fact lies the hope of the world.

The most valuable trait that human beings can possess is *adaptability*. This is the trait which enables human beings to get along with their fellow human beings in such a way as to contribute in a creative manner to the enlargement of their potentialities for being warm, loving, co-operative persons. Nature has endowed the female most abundantly with all those potentialities which contribute to the development of this trait, and she has done so because it is the female who must gestate the young, who must give birth to and succour and nourish the young.

Unless the female is biologically endowed with this kind of altruism the species would stand very little chance of survival—unless the male were so endowed, but he is not. The male has to learn how to love; the female is biologically, by nature, equipped to do so. Because she is the biologically more valuable part of the species capital she has been equipped by nature with the necessary superiorities which are calculated to ensure the survival of the species. And this is where we come to the proof of the natural superiority of the female.

Beginning life as a double-X

THE most important of the biological differences between the sexes are those which determine the sexual differences. These are the sex chromosomes. The sex chromosomes are known as the X-and Y-chromosomes. X-and Y-chromosomes are carried in the heads of the male spermatozoa. Whether the child is to be a male or a female depends entirely upon whether it is a Y-or an X-chromosome which fertilizes the maternal ovum. The female ova carry only X-chromosomes. When a sperm carrying an X-chromosome fertilizes an ovum, the resulting fertilized egg is XX, one X from the male sperm and one X from the female ovum. Such an XX egg always gives rise to a female. When a sperm carrying a Y-chromosome fertilizes an ovum, the resulting fertilized egg is XY, an X-chromosome from the ovum and a Y-chromosome from the male sperm. Such an XY egg always gives rise to a male.

The Y-chromosome is an incomplete chromosome, it is much smaller than the X-chromosome and lacks many of its properties—and it is to these deficiencies that almost all of the male's troubles and inferiorities as compared with the well-endowed double-X female can be traced.

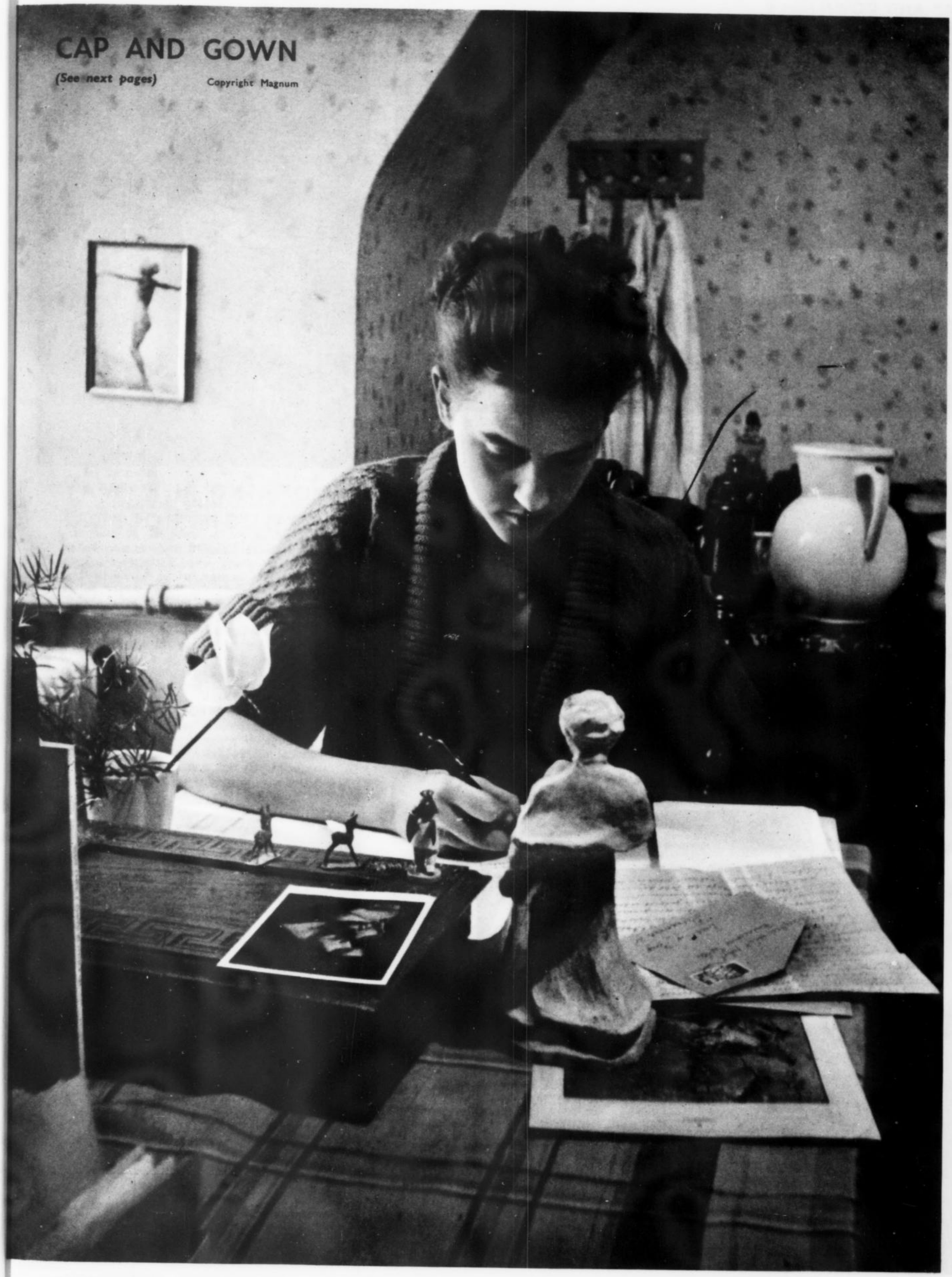
(Contd on page 38)

Professor Ashley MONTAGU, of the United States has won especial note for his work in race relations and he was a member of the two committees composed of internationally-known scientists who drafted the Unesco statement on race based on the most up-to-date scientific data. Professor Montagu's books include "On Being Human", "Man's Most Dangerous Myth: The Fallacy of Race", "An Introduction to Physical Anthropology" and "The Natural Superiority of Women".

CAP AND GOWN

(See next pages)

Copyright Magnum



WORKING HER WAY THROUGH COLLEGE

Nearly half the 103,070 students enrolled in the universities and other institutes of higher learning of the German Federal Republic during the past university year were obliged to do some part-time work to help pay for their studies. Nearly 46,000 out of 86,000 men students and 2,928 out of 16,780 women students were " working their way through college ". Here are some moments in a typical day of Gerda Kasslan, a 21-year-old student (also pictured on page 13). Gerda sits in a crowded lecture room at University of Freiburg im Breisgau, later joins her friends in student's room or else cooks a meal in her bedroom. To help pay for her studies she works in a museum. In her " spare time ", she is glad to relax and listen to a musician friend playing the violin.

David Seymour, Copyright Magnum

A LONG ROAD FROM THE PLOUGH

by Elina Almasy

THE scene is a poverty-stricken landscape somewhere in the Carinthian mountains. In a barren-looking field six women are at work. Summer is ending and the time has come for ploughing. Three ploughs are turning over the heavy soil and yoked to each is an ox and a woman.

This scene, pictured in an engraving dated 1872, gives some idea of the lot of a European peasant woman a little over 80 years ago. It seems hardly believable and one's first reaction is to wonder how men could have been such tyrants. But the fault did not lie so much with the men as with the social and economic conditions of the period. The peasant in 1872 had in all probability no alternative but to yoke his wife alongside his ox, as he himself was probably labouring for his master.

Communities still exist where women do the hard manual labour while the men busy themselves with housework. Strangely enough this is usually found amongst peoples who give their womenfolk a leading role in the social hierarchy, in the same way as in tribes where men are the leaders, there has always been the tendency to treat domestic work with contempt. The same idea was found in matriarchal communities where the women banished men to the kitchen.

In families living off the land it was not, in general, so much the tyranny of man which turned women into something not much better than a beast of burden, but the general poverty. However, with technical progress and the introduction of rational agricultural methods, the life of the peasant women was greatly improved in practically all countries of the world, and in general, independently of women's emancipation in the legal and political fields. This favourable evolution is still going on.

During the past century when women began to seek advantages from the social revolution and the new economic opportunities opened up by increasing industrialization, the problem of women's education immediately came to the fore. This led to a struggle in which women demanded the right of equal educational opportunities. In many countries it became a bitter struggle. To protect themselves from female competition men resorted to some insidious methods. Public demand led to women being allowed to follow certain trades and professions, but at the same time they were denied the training to fit them for these callings. They were told, for example, that the schools were full up.

Medical schools open door first

THE whole question of women's education is still far from settled today. Throughout the world there are still more female illiterates than male. In Russia the illiteracy figure for women is three times that of the figure for men. This year in the primary schools of India there are 16 million boys but scarcely 5 million girls. In Indonesia such a shortage of schools exists that all secondary schools have been closed to girls.

In the universities, the medical schools were usually the first to admit women students. The U.S.A. had its first woman doctor, Elizabeth Blackwell, in 1849. The University of Cambridge opened its doors to women students in 1869 and in 1870 women were given the right to study medicine at the University of Paris. However, the other faculties at Paris were slower to follow the example and in 1900 there was not a single woman student studying law. Today, 25 % of all law students in France are women.

Although much progress has been made some professions are still closed to women. In the U.S.A. and Great Britain, they are not allowed to work in the mines or in forestry. France and Great Britain do not allow women to own money changing offices or stockbrokers businesses. In Paris women were not allowed on the floor of the Stock Exchange until 1952. The Scottish Presbyterian Church allows women to become preachers but its English counterpart does not.

The increasing share which women have obtained in general economic affairs has led to significant changes in day-to-day family life. In some countries women form a large percentage of the total population at work in industry, agriculture and commerce. Yugoslavia holds the record with 49%, followed by Rumania with 46%. France occupies seventh place with 38%. In terms of the percentage of women workers from the total *female* population Yugoslavia again holds the world record with 57%.

At the other end of the scale, women in the Latin American countries play only a very small part in the professions, trade and industry. Out of 100 Mexican women only five are employed. In Cuba the percentage scarcely reaches seven, and in Honduras 7.5% However, in Colombia, by contrast, 47% of the women are doing active work.

Husband can veto bank account

OF all branches of industry, textiles employ the highest proportion of women workers. In the U.S.A., the figure is 77% and in Switzerland 65%. The Government of the U.S.S.R. has taken many measures to increase the role of women in the economic life of the nation. It has also encouraged women to take up scientific work. No fewer than 578 women have been awarded the Stalin Prize, among them the eminent biologist Olga Lapechinskaja. From the millions of factory workers 2,000 have been made "Heroines of Soviet Labour", a title which carries a number of social privileges.

The legitimate claim for equal pay for equal work has now been met in some countries, but many countries still do not adhere to the international convention on this question.

It is interesting to compare the respective incomes earned by men and women in the U.S.A. Among women, 48% earn less than $1,000 a year; 36% earn between $1,000 and $2,000; 13% from $2,000 to $3,000, and only 3% have a salary of more than $3,000. For the men 26% fall in the $3,000 plus category; 29% earn between $2,000 and $3,000; 25% between $1,000 and $2,000, and only 20% earn less than $1,000.

In France there are almost as many women heads of businesses as there are men. However, a married woman in France does not have the right to open a personal banking account without the written consent of her husband, except when a contract has been signed before marriage establishing a division of property. As regards the management of finances, women are still, as they were at the start of the century, under the control of men in most countries.

Actually most governments today have not only given working women equal rights—equivalent salaries, possibilities of promotion, etc.—with men, but they have taken special measures to ensure that women will not suffer any physical harm from their work. In France, for example, women are not obliged to work at night, and working hours are arranged so that women can have 11 consecutive hours of rest during the 24. In the U.S.A. women cannot be made to work overtime, nor are they allowed to drive lorries of more than five tons in weight.

In most countries there are regulations obliging employers to provide chairs for women workers so that they can rest during the fixed breaks in the working day. There is an international convention which has laid down rules regarding the treatment of women workers who are expecting children. They have the right to a special holiday, receive free medical care and to be paid a salary wage bonus. After the birth of her child, when the women worker resumes her duties, her working hours must be arranged so that she can feed and attend to her child in the best possible conditions.

A long road has indeed travelled since the days when peasant women helped oxen to pull a plough.

Elina ALMASY, Norwegian sociologist was formerly head of research at the Oslo Institute of Social Research. Articles on this page and page 28 are taken from a study she completed last year, on women's progress in the world today.

THE UNFORGETTABLE 'WHITE CAP' DAY

One of the most important days in the life of Swedish girl students is "White Cap" Day. It is on this day that they will know whether, as a result of their examinations, they are to be "capped" or not. For weeks the young students have undergone searching written and oral examinations. And in Sweden not only have the students to pass the examinations, but they are also marked for points on their school records. The universities demand a minimum number of points before they will admit candidates. In fact the Koralinum, the most important medical faculty in Sweden, demands such a high percentage that only the most outstanding are accepted.

But at last the long weeks of work are over, and now the great question is "Who will be capped ?" The answer will only be known on the Day of the White Cap. Around four o'clock in the afternoon parents, brothers, sisters and friends gather in the school quadrangle to congratulate the young college students. This first success is celebrated in holiday mood. The groups of well-wishers have brought flowers, presents and balloons. They arrive in cars, hand-carts, donkey-carts, and with them come the musicians who enliven things with popular songs.

As the hands of the clock near five, tension mounts. Spies report supposed successes and failures. Finally the doors are opened and the girls appear in a long file. They sing, and call out and wave to their parents and friends in the crowd. As the song finishes the girls rush headlong to greet their parents and tell them the news. But they are immediately surrounded by their colleagues who hoist them on their shoulders and place the white caps on their heads. Their parents embrace them, garland them with flowers and give them balloons.

Accompanied by music from improvised bands the girls are escorted to their cars, carriages and carts, and the groups set out for their homes. Once there they will sing and dance until late into the night. This day of the white cap is one never to be forgotten.

★

1. In columns the girls await the moment when they can show themselves in the school quadrangle. A thousand-strong crowd of parents and friends is outside.

2. Before coming down to the quadrangle the girls make a brief appearance on the balcony.

3. A cortege under way complete with band and donkey-cart.

4. Garlanded with flowers and carrying her balloons a young student is serenaded in unconventional fashion.

5. Chaired by somewhat over-enthusiastic friends this girl looks as if she may lose her cap sooner than she thought.

6. An unorthodox means of transport in Stockholm's busy streets. This charming Swedish girl has been provided with an all-weather carriage.

7. No carriages are needed for Kerstin, only the willing shoulders of her student friends.

(Photos copyright Almasy)

1

4

2

3

5

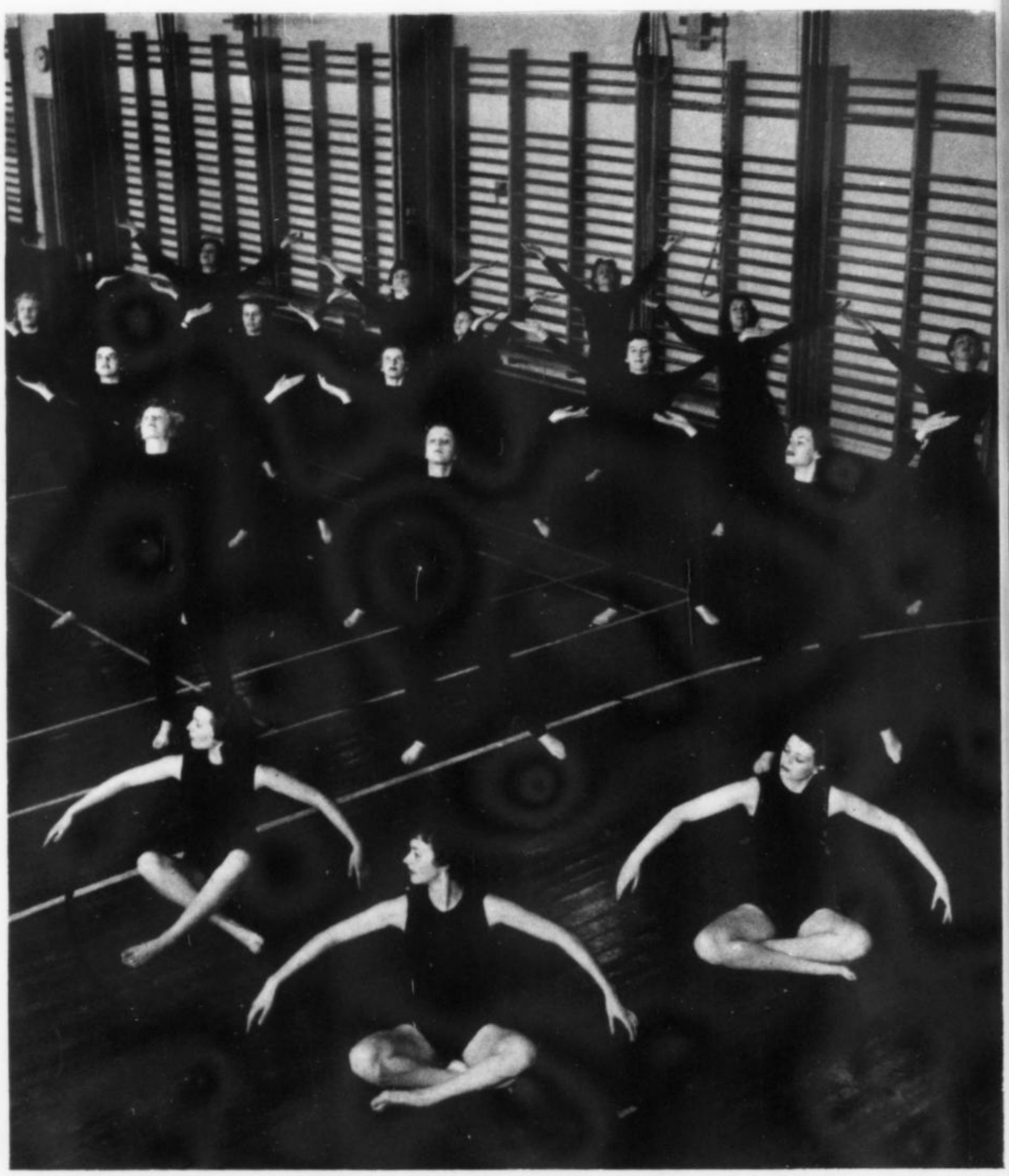
6

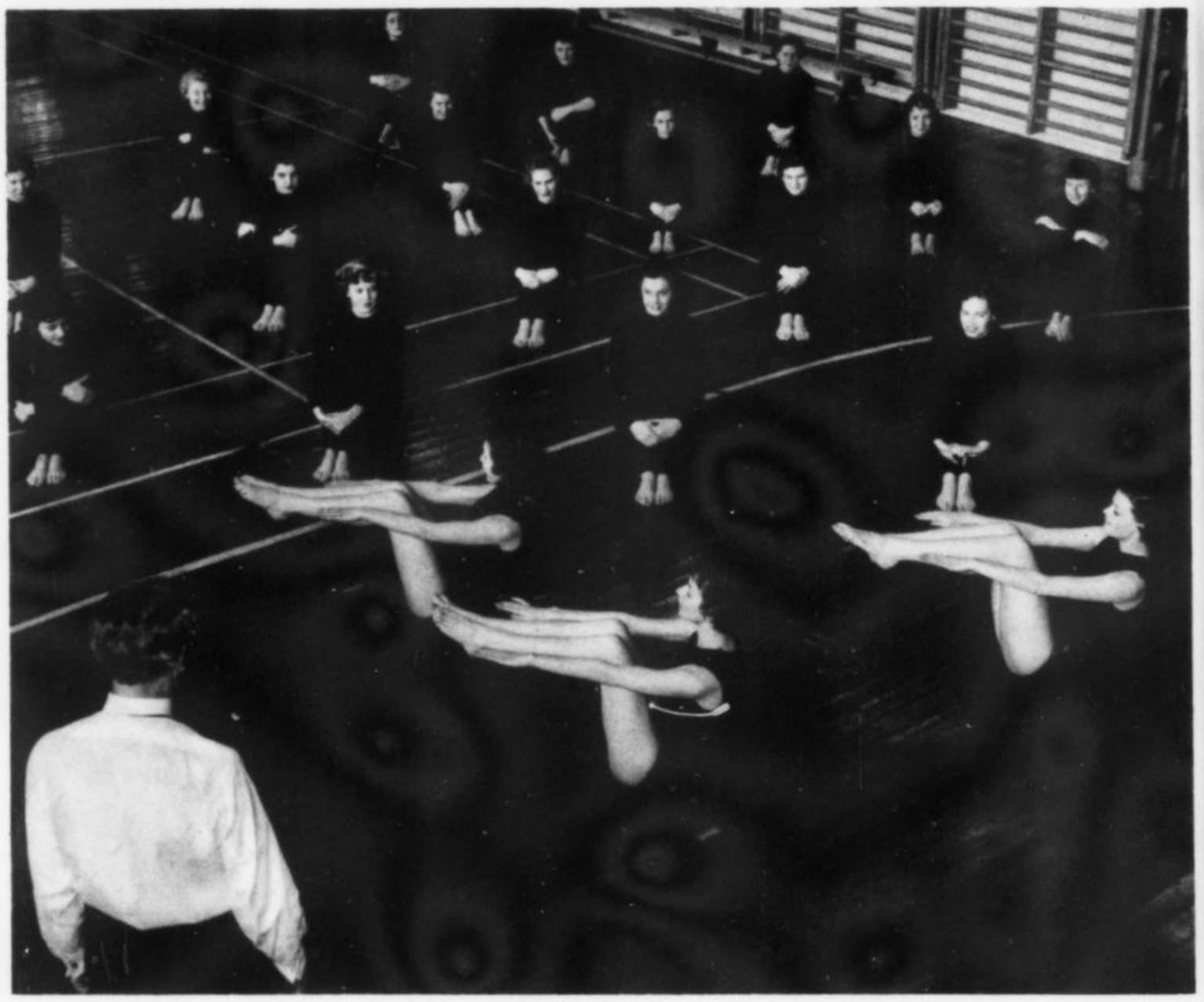
7

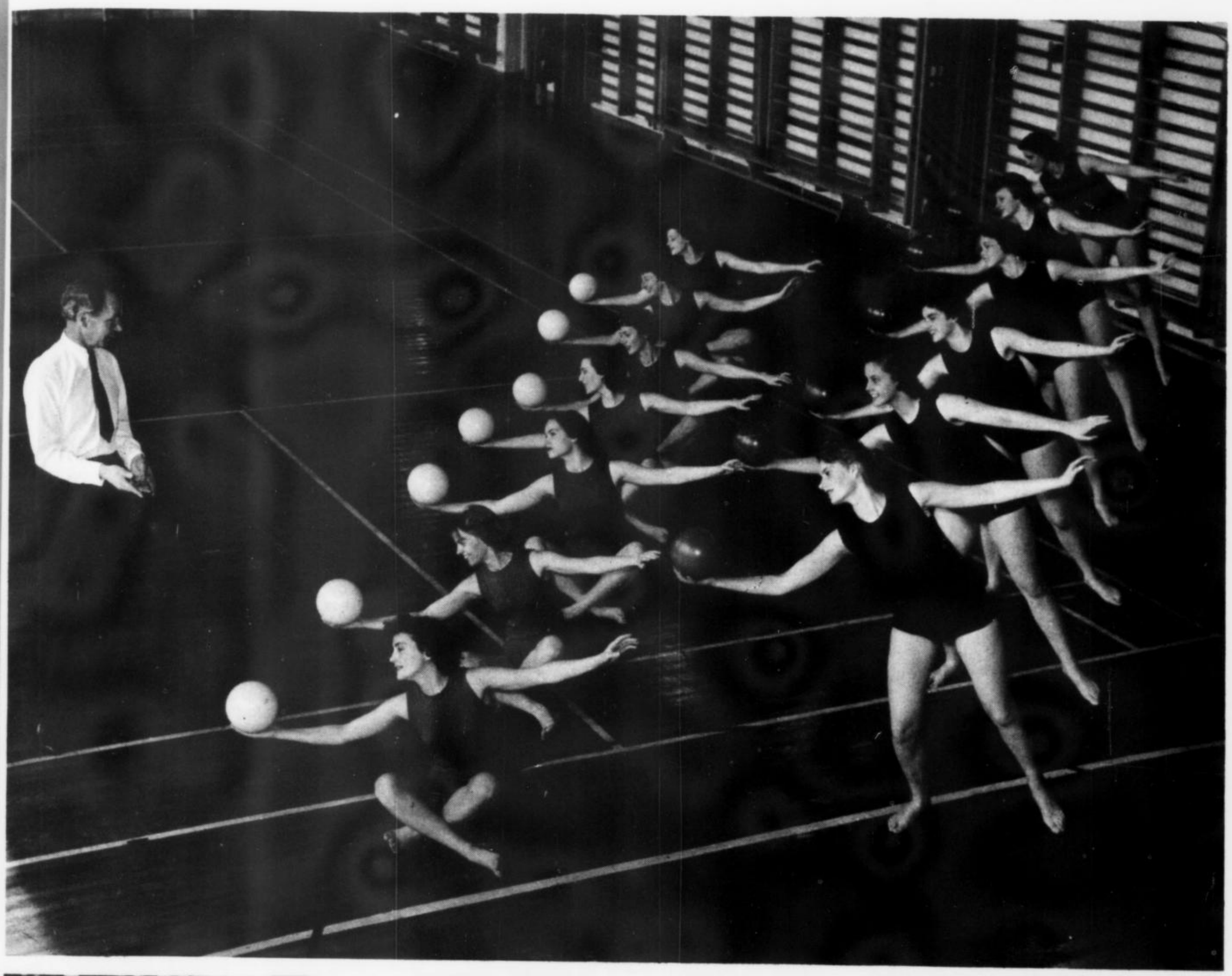
SWEDEN'S SCHOOLS FOR GRACE AND BEAUTY

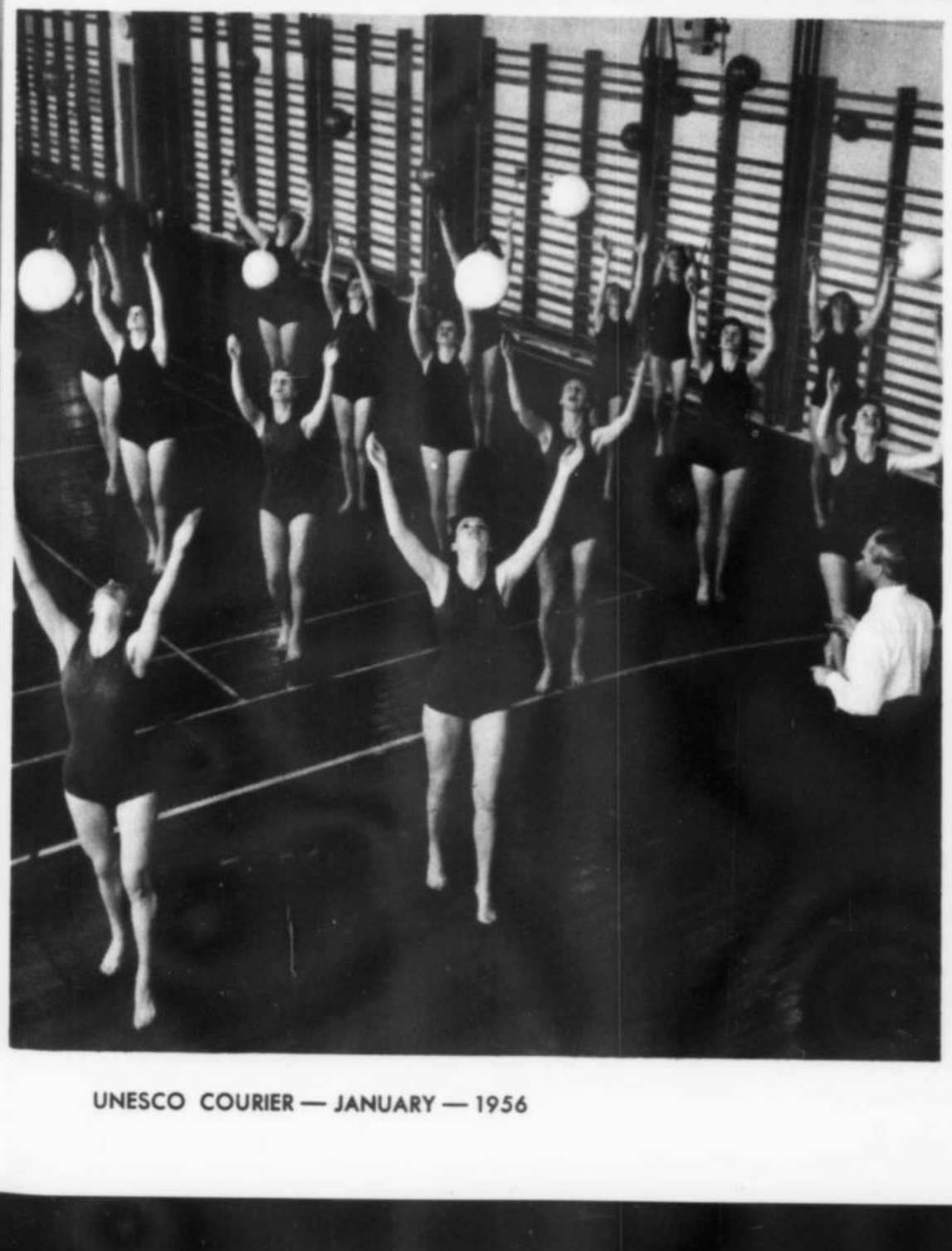
Sweden is known the world over for its gymnasts, and it is from the 19th century "Swedish drill" that most modern systems of physical education have been developed. For Swedish girls physical education is an important part of their general schooling. They learn how to walk gracefully, how to keep their bodies supple and how to give every movement of the body grace and beauty. Throughout the Scandinavian countries there are innumerable physical education courses of this type, but no two have exactly the same programme. Each course is led by either a man or woman professor of physical education, who guides the course along his or her own personal lines. Here, Professor Ernst Idla instructs a group of Swedish girl students. His school of physical education is so successful that it receives invitations each year to give exhibitions in countries throughout Europe and the Americas. The balloon exercises, shown here, are a speciality of Prof. Idla. They are of particular importance in developing suppleness and grace of movement.

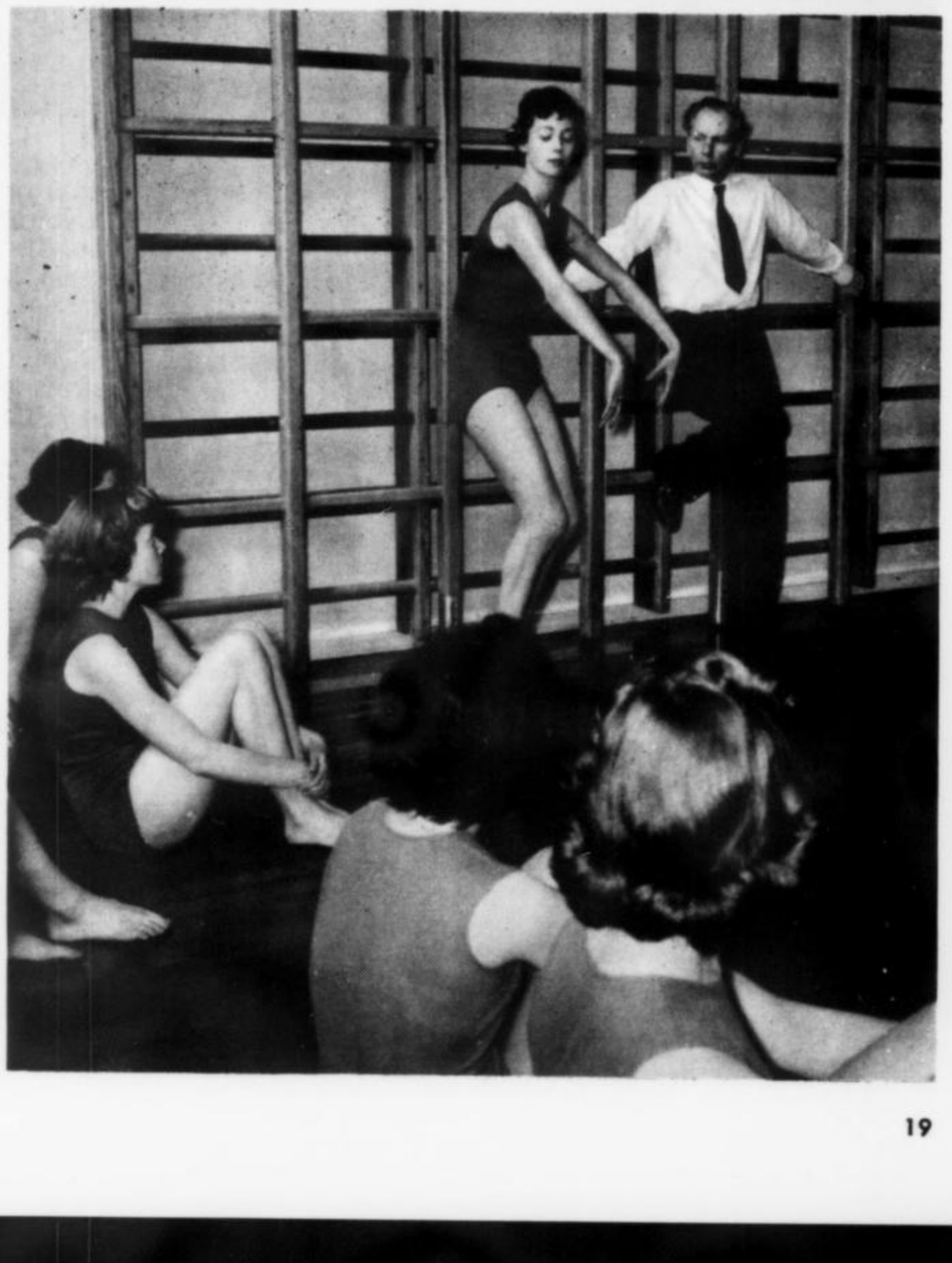
(Photos copyright Almasy)











CAP AND GOWN *(Cont'd)*

EDUCATION is recognized as the key to the improvement in women's status. It opens the door for women to new professions and a new place in society. Since 1946 Unesco has given special emphasis to the problem of increasing educational opportunities for women. It has brought together educational leaders from many countries to study this problem. An Arab States Conference on free and compulsory education in 1954 and a Pan-Pacific Women's Conference held in Manila this year both gave the "access of women to education" their chief attention.

Unesco has investigated why progress has been hindered in certain countries. It has surveyed the reasons why girls and boys do not get an equal chance to go to school. It has issued comprehensive reports on education problems, such as: "Access of Women to Education", "Women and Education (India, Yugoslavia and Chile)" and "Education of Women for Citizenship". It has made country-wide surveys; established fundamental education training centres in the Middle East and Latin America and sent experts all over the world to help train women teachers.

The facts and figures which follow are taken from various Unesco reports and studies on women's education.

ILLITERACY

ILLITERACY throughout the world is declining for both sexes, but it is declining more rapidly for men than for women.

In only nine countries—Bermuda, Canada, Cuba, Hawaii, Jamaica, Spanish Morocco, Sweden, the U.S.A. and the Windward Islands—is the illiteracy rate lower for *women* than for men. Female illiteracy usually runs much higher, particularly in Asia, the Near and Middle East and some parts of Latin America. In countries of South-East Asia female illiteracy averages 71 % as against 44 % for men. In Latin America the figures are : 38.8 % for men and 48.2 % for women.

About 30 % of the total population of the world lives in countries where female illiteracy in 1952 exceeded 50 %. Only between 5 % and 10 % of the world's population lives in countries where female illiteracy is low.

In Europe literacy is usually much higher, and in six European countries —Belgium, Finland, France, Italy, Spain and Sweden—the average illiteracy rate for women is 13.4 %. The average for men is only 3.8 % lower.

COMPULSORY PRIMARY SCHOOLING

IN all countries where primary schools are open to boys and girls there are laws which oblige both sexes to attend these schools for a specified number of years, which differs from country to country. Canada has eight years of compulsory schooling for boys and girls, Denmark has seven, Finland has eight, France, the Netherlands and Switzerland all have eight, the U.K. has ten and the U.S.A. eight to 12.

SCHOOL registers of the following countries show that 100 % of all the girls between the ages of five and fourteen go to school: Canada, the U.S.A., Belgium, France, German Federal Republic, Netherlands, U.K., Australia, New Zealand and Japan. In most of them there are more women teachers than men in the primary schools. Examples are: U.S.A. 88 % in 1951; Belgium 56 % in 1950; France 64 % in 1951; England and Wales 72 % in 1951 and New Zealand 55 % in the same year.

★

WHERE there is compulsory education for girls, a Unesco report reveals that this has a direct bearing on family life. In such countries as Denmark, the U.K., Sweden, the U.S.A., Australia and New Zealand the mortality rates per thousand live births are at their lowest. But in other countries where few girls go to school infant mortality rates are very high—from 115 to 200 or more per thousand births.

★

ALTHOUGH in Asia co-educational primary schools are not the rule certain countries, such as Burma, Ceylon,

Report card on equal education

the Philippines and Thailand, have adopted the mixed primary school system. All these countries have shown, according to the findings of a Unesco study, an increase in the number of girls going to school. In Burma there was a 10 % rise in 12 years, Ceylon showed an 8 % increase in 20 years, and the Philippines and Thailand have similar figures. The proportion of women teachers in these schools in Ceylon is 45 % (1952), Thailand 21 % (1951), and the Philippines 61 % (1948).

★

IN an investigation on the best methods to increase the numbers of girls at school, Unesco has shown that social aid measures yield practical results. The provision of school meals, clothing facilities, free distribution of school materials and free board and lodging have been introduced by many countries to encourage girls to attend school. Social workers are now being employed by many schools to deal with outside factors which affect school attendance. As a result flexible school schedules, whereby hours of work, vacation periods, and weekly holidays have been adjusted to suit local conditions, have been adopted. Other measures include : curriculum revision; improvement of the training and status of teachers ; closer links between parents and teachers and publicity campaigns.

SECONDARY AND VOCATIONAL SCHOOLING

EUROPE and North America have the largest proportion of girls in secondary schools, according to a Unesco report on the present position of free and compulsory education. Girls and boys have an equal chance of secondary schooling in 14 European and 12 North and Central American countries. No European country has an enrolment figure of less than 30 % for girls in secondary schools.

★

SEVERAL Latin American countries, where primary schools are open to girls and boys, now give opportunities for girls in secondary and vocational schools. Among these are the Dominican Republic, Panama, Chile and Colombia all of which have roughly comparable figures. These work out at between approximately 40 % and 50 % of girls enrolled in secondary and vocational schools.

★

A recent UNESCO report shows that more and more countries are trying to throw open their secondary schools equally to girls and boys, and at the same time to make part of the compulsory period of education for girls on the secondary level. Some countries, notably Canada, Denmark, Finland, France, the Netherlands, Sweden, Switzerland, the U.K. and the U.S.A., have attained equality at the secondary level for girls and boys. But, says the Unesco report, in places where there are six years or less of compulsory schooling for girls, and the law is imperfectly enforced, as in some Asian, Latin American and African countries, the proportion of girls in secondary schools is low.

WOMEN TEACHERS

WHERE women teachers outnumber men in the primary schools the percentage of girls attending schools increases from year to year. This important point is brought out in a Unesco report on women teachers and teacher training. In countries such as Argentina, Chile, Mexico the U.S.A., France, Sweden, the U.K. the Philippines and New Zealand where the percentage of women teachers is equal to or greater than that of men, there are as many girls as boys in the primary schools. However, in countries where there are few women teachers such as Afghanistan, Pakistan, India, Egypt and Turkey, the number of girls in primary schools is low.

Copyright Roger Viollet

MILITANT SUFFRAGETTE speaks from the plinth at the base of Nelson's statue in Trafalgar Square, London (above), early in the First World War. At this time, British suffragettes were not only demanding the right to vote but also a share in the country's war effort (see posters in rear). Suffragettes, like the one seated behind speaker, often carried umbrellas. These were sometimes brought into play as " weapons " in the clashes that occurred with the police. Below, a woman at the polls in Australia, where women had the vote prior to 1914.

WOMEN IN POLITICS

by

Maurice Duverger

THERE are few modern countries which have not proclaimed equality in the matter of political rights between men and women nor failed to establish it in their constitutions, codes and laws. But how far do the facts actually square with the law? How much real equality in political matters goes with the legal equality?

To find the answers to these questions, Unesco's Department of Social Sciences carried out an investigation into the part played by women in politics in four European countries. These countries were chosen on the basis of fairly comparable economic development and democratic beliefs, but at the same time on rather striking differences in the social and political situations which led to the granting of women's rights. They were:

Norway: where women were given the vote 50 years ago in the course of gradual development towards full democracy ;

France: where women got the vote after the Second World War ;

Yugoslavia: where a revolution in 1945 enabled women to obtain full franchise ;

Germany: where, although women obtained political rights in 1919, normal development was interrupted by a period of totalitarian government.

The results of the surveys were assembled by M. Maurice Duverger, Professor of Political Science at the Universities of Paris and Bordeaux, and published in the Unesco study "The Political Role of Women". The situations revealed by the investigations and the conclusions drawn from them by Professor Duverger form the basis for the following article.

BETWEEN the part played by women in elections and the part they play in political leadership a great difference exists. A close look at women's political behaviour does not confirm the classic democratic doctrine that government reflects and represents the will of the people as expressed at elections.

To judge by elections the proportion of women taking part in political life is large, and differs little from that of men, as regards either numbers or composition. There are generally slightly more non-voters among women than among men, and the woman's vote is generally slightly more conservative and more subject to religious influences. But these differences are small and apply only to a tiny fraction of the female electorate. In certain exceptional circumstances, these marginal differences may have a considerable influence on the governmental majority and the trend of policy, but they still remain marginal.

So far as government, in the broad sense of the term, is concerned, the position is entirely different. Here the political role of women is extremely small and grows still smaller as we approach the "centre" of political leadership. There are few women candidates at elections, fewer women members of parliament, still fewer women ministers, and no women heads of governments. (*See diagram page* 26.)

This progressive decline in women's influence as the higher levels of leadership are reached is not only noticeable in the structure of the State and its political organs, but is also to be found in the government service, the political parties, the trade unions, private businesses, etc. Nor do there seem to be any signs of improvement. Although the difference in the proportions of men and women non-voters sometimes tends to lessen in certain countries, nothing similar can be noted at the parliamentary and governmental levels. The percentage of women members of parliament, for instance, is hardly increasing. On the contrary, it tends to fall after the first elections in which women have had the suffrage, and to become stabilized at a very low level.

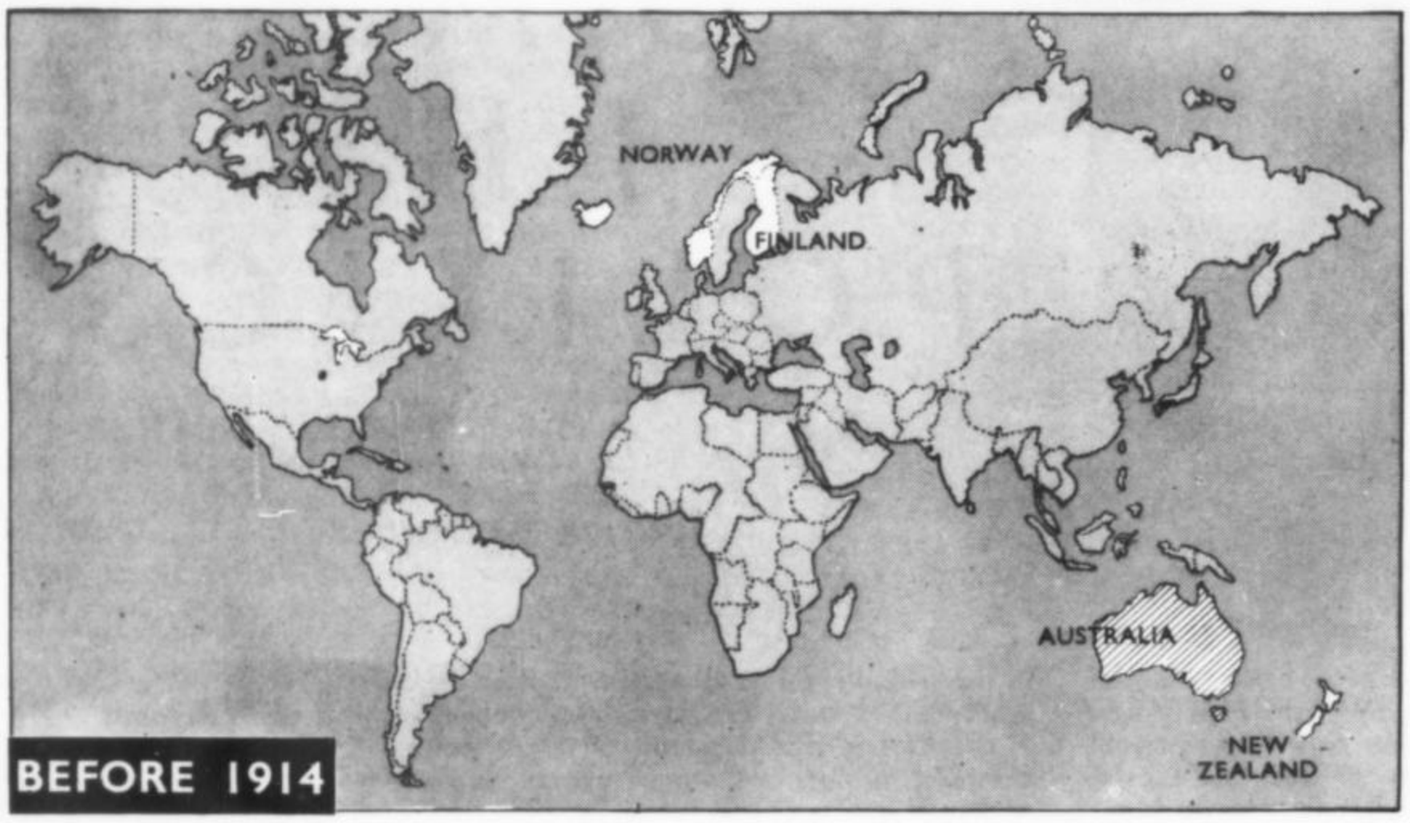
Though the part played by women in political leadership is small it has a special qualitative bias. Here there is a fairly sharp difference in *(Cont'd on page 24.)*

Copyright Roger Viollet

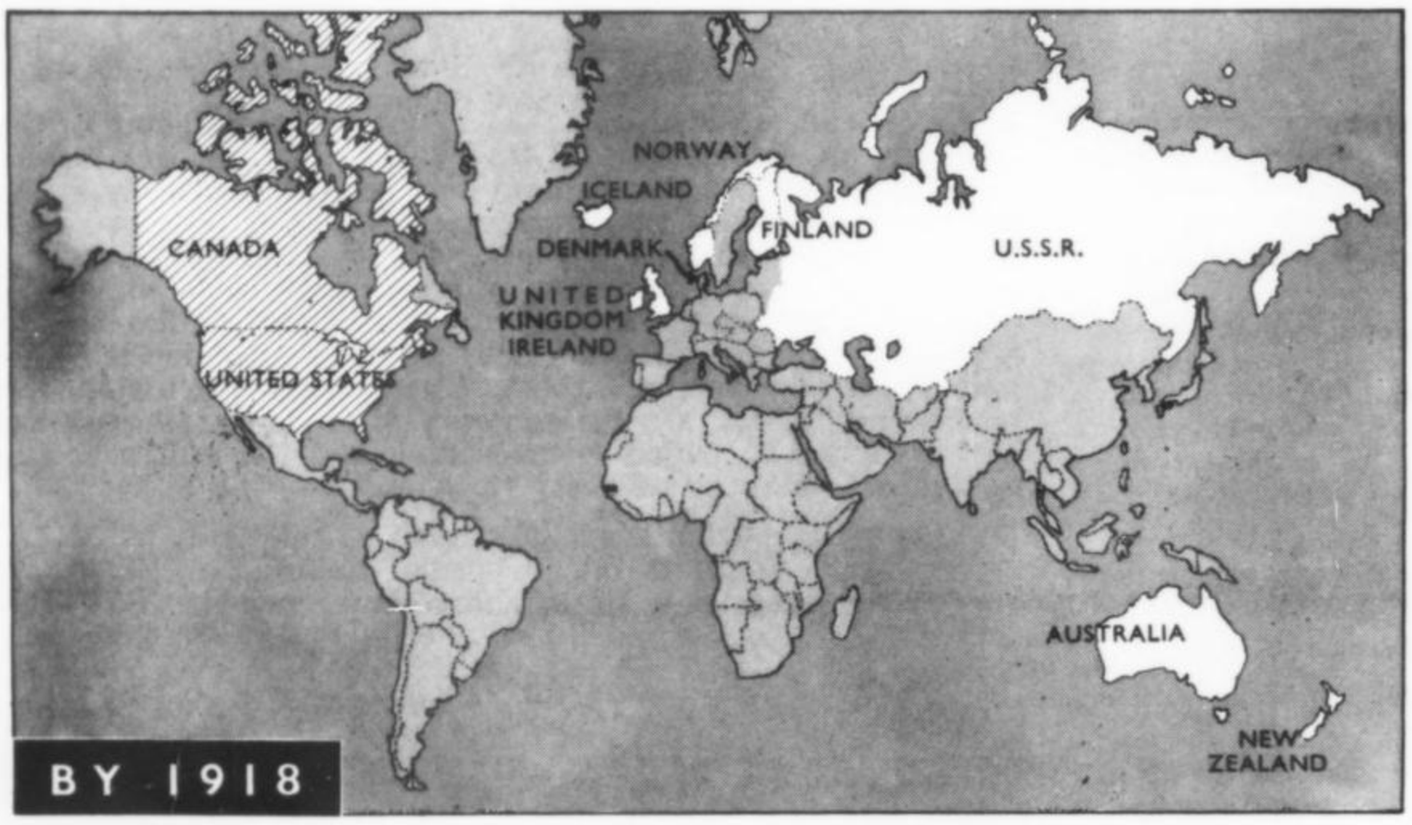
THE MARCH TO THE POLLS

COMPLETE AND EQUAL

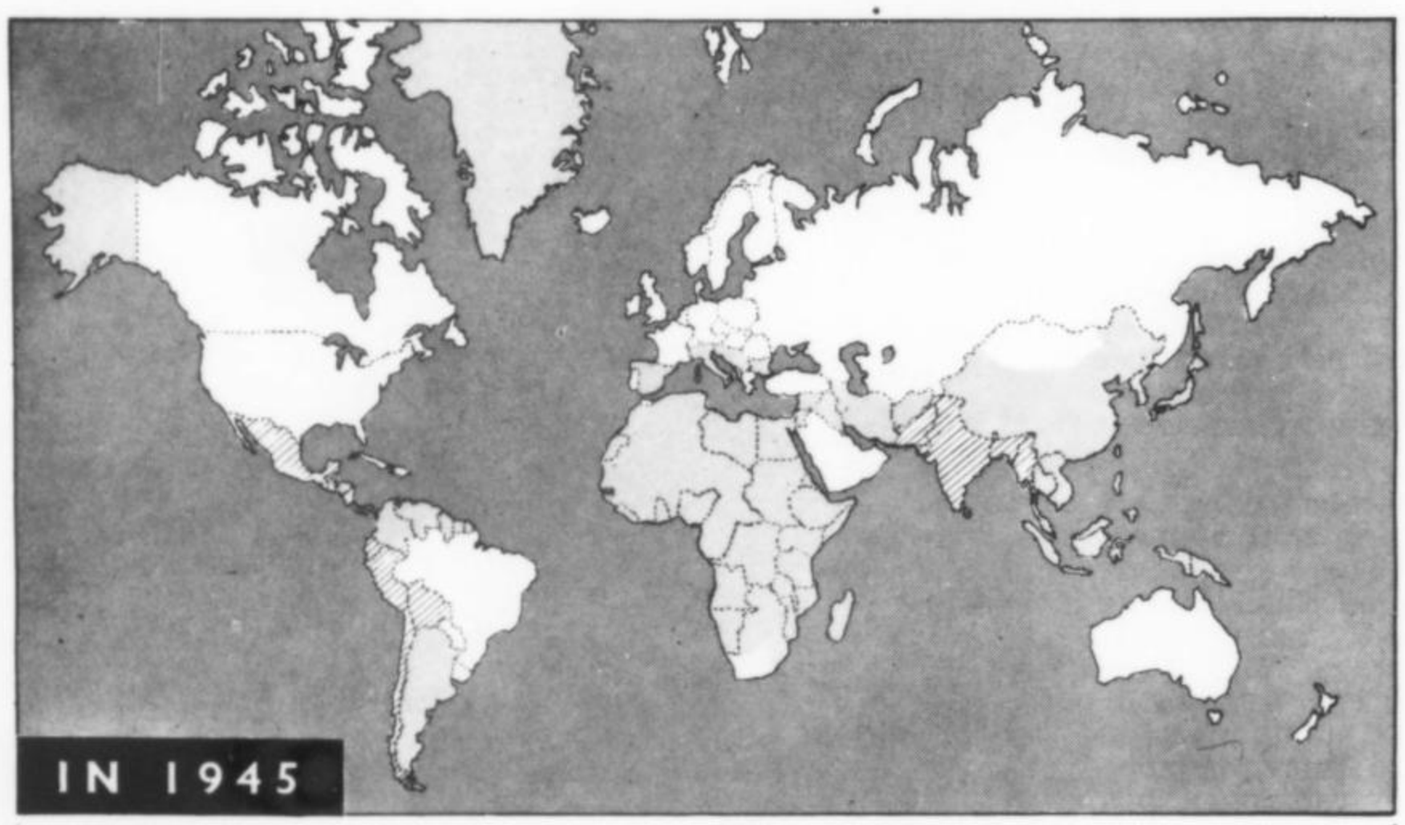
RESTRICTED



BEFORE 1914



BY 1918



IN 1945

★

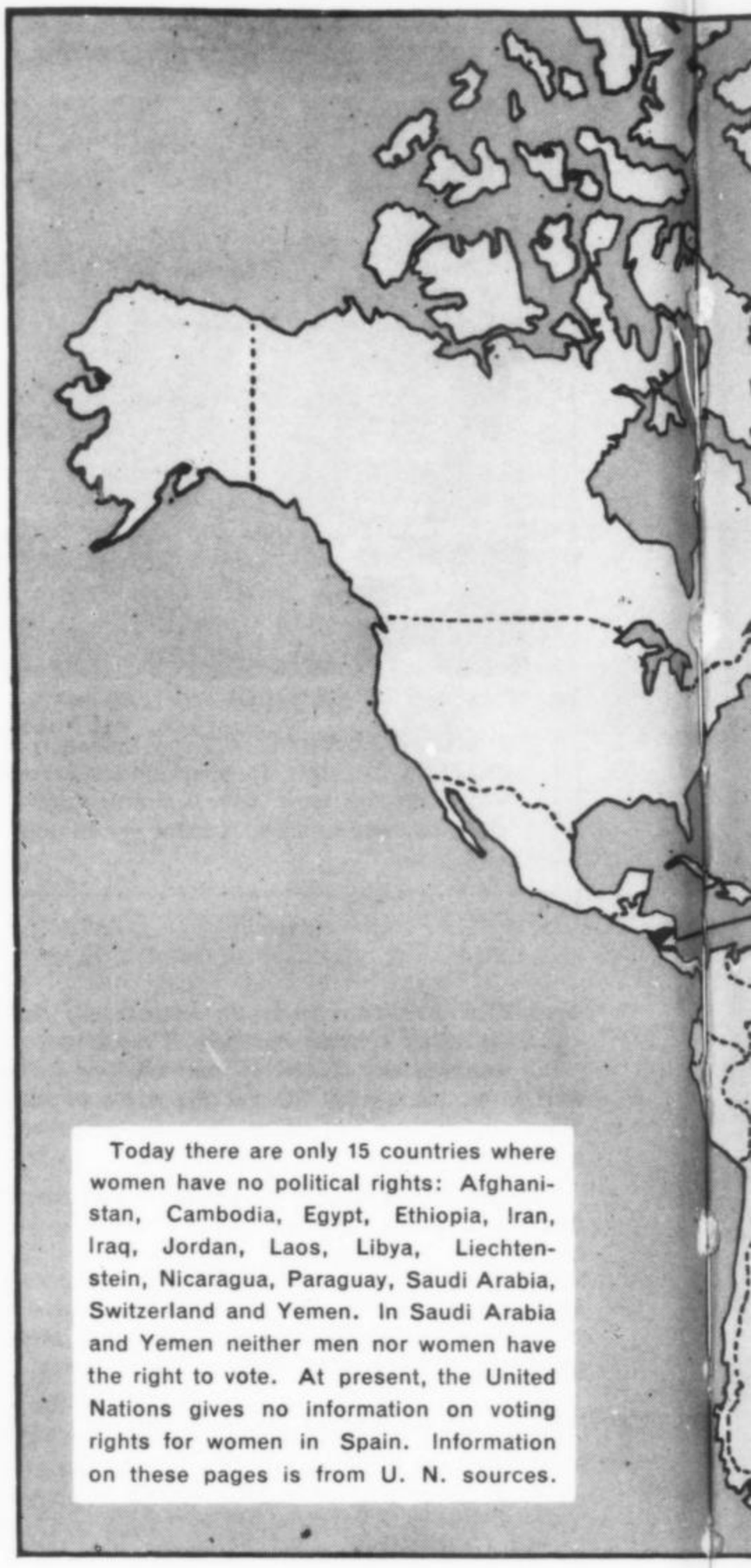
33 COUNTRIES COMPLETE AND EQUAL

Canada, Newfoundland, United States, Cuba, Dominican Republic, Brazil, Uruguay, Iceland, United Kingdom, Ireland, Belgium, Luxembourg, France, Netherlands, Germany, Poland, Czechoslovakia, Hungary, Austria, Rumania, Greece, Turkey, Denmark, Sweden, Norway, Finland, U.S.S.R., Mongolian Peoples Rep., Siam, Philippines, Australia, New Zealand, Union of South Africa.

11 COUNTRIES RESTRICTED

Mexico, Guatemala, Nicaragua, Ecuador, Peru, Bolivia, Chile, Portugal, India, Burma, Ceylon.

★



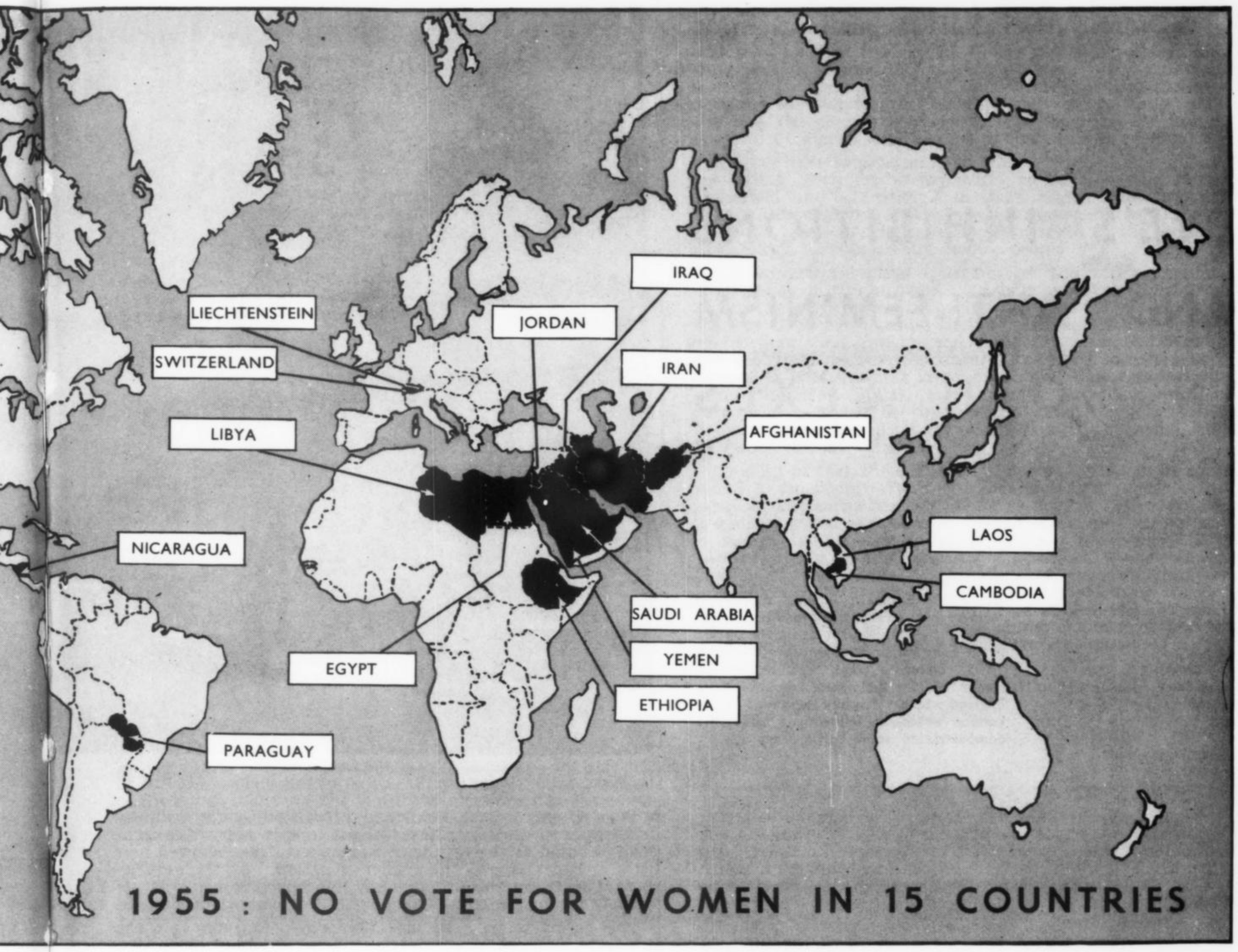
Today there are only 15 countries where women have no political rights: Afghanistan, Cambodia, Egypt, Ethiopia, Iran, Iraq, Jordan, Laos, Libya, Liechtenstein, Nicaragua, Paraguay, Saudi Arabia, Switzerland and Yemen. In Saudi Arabia and Yemen neither men nor women have the right to vote. At present, the United Nations gives no information on voting rights for women in Spain. Information on these pages is from U. N. sources.

BEFORE the First World War, only four countries granted women the right to vote. During and immediately following the First World War more countries conceded political rights to women, and even greater progress was made during the Second World War. The maps on these pages and the details of yearly progress point out the roads along which women have travelled towards political equality during the past 62 years.

This balance sheet of voting rights for women in different countries of the world—according to the latest figures available—shows year-by-year progress since 1893.

1893 - New Zealand.
1902 - Australia (2).
1906 - Finland.
1913 - Norway.
1915 - Iceland (9), Denmark.
1917 - U.S.S.R., Byelorussian S.S.R., Netherlands, Ukrainian S.S.R.
1918 - United Kingdom, Canada, Ireland, Luxembourg.
1919 - Austria, Czechoslovakia, Germany (1), Poland, the Sarr.
1920 - Hungary, the United States of America.
1921 - Sweden.
1924 - Mongolia.
1929 - Ecuador.
1930 - Union of South Africa.
1931 - Ceylon (5).
1932 - Thailand, Uruguay, Brazil (4).
1934 - Cuba, Turkey.
1935 - India, Burma.
1937 - Philippines.
1942 - Dominican Republic.
1944 - France.
1945 - Italy, Liberia, Poland (12), Guatemala, Monaco (11).
1946 - Albania, Bulgaria, Japan, Panama, Rumania, Yugoslavia.
1947 - Argentina, Belgium, Venezuela, Hungary.
1948 - Israel, Korea, Belgium.
1949 - Costa Rica. India, Chile (6).
1950 - Haiti * (8).
1952 - Bolivia, Greece, Pakistan (10).
1953 - Mexico.
1954 - Colombia.
1955 - Honduras, Peru, Viet-Nam.

* Restricted vote.



1955 : NO VOTE FOR WOMEN IN 15 COUNTRIES

ur countries had
ring an immedi-
more countries
n greater progress
he map on these
oint out the road
politi equality

ion (5).
land, Uruguay,
il (4).
a, Turkey
a, Burma
ippines.
minican Republic.
ce.
, Liberia, Portugal *
, Guatemala * (7),
aco (11).
ania, El Salvador,
n, Panama, Rumania,
oslavia.
entina, Bulgaria, Chi-
Venezuela, Pakistan.
el, Korea, Belgium (3)
ta Rica. Indonesia,
le (6). ia (13).
i * (8).
via, Greece, Lebanon
).
ico.
ombia.
nduras, P , Viet-nam
d vote.

GERMANY (1). — German women received the right to vote in 1919. Under the 1949 Fundamental Law of the Federal Republic of Germany and under the Constitution of the Democratic Republic of Germany, promulgated in the same year, women vote and are elected on an equal basis with men and have the same right as men to hold public office.

AUSTRALIA (2). — In 1894, South Australia granted women the right to vote ; five years later West Australia did the same and by 1908 all the states had given equal voting rights. In 1902 the Commonwealth Franchise Act provided for a uniform federal franchise for the Commonwealth Parliament for all men and women over 21.

BELGIUM (3). — Full voting rights were granted to Belgian women in 1948. Since 1921 they had only had the right to vote in local elections, with the exception of certain women — wives, or failing them, mothers of men who had lost their lives during the First World War, or women who had been imprisoned by the enemy army — who were given the right to vote in national elections.

BRAZIL (4). — In Brazil voting is compulsory for all men and women with the exception of infirm people and those aged over 70.

CEYLON (5). — Women were enfranchised in Ceylon in 1931, but their qualifying age was 30 as compared with 21 for men. This inequality was removed in 1934, and by 1946, two years before Ceylon achieved independence, universality of suffrage and eligibility to public office were established on an equal basis for men and women.

CHILE (6). — The right to vote in local elections was granted to Chilean women in 1931, providing they were literate, aged over 25, and had either property on which they paid taxes or followed a business or industrial profession. In 1934 they were allowed to vote on equal terms with men in local elections, and in 1949 were granted suffrage in national elections.

GUATEMALA (7). — Illiterate women may not vote, and voting for literate women is voluntary. Men, whether literate or illiterate, may vote; for literate men, voting is compulsory, for the illiterate, it is voluntary.

HAITI (8). — Under the Constitution of 1950 women were restricted to voting in municipal elections until 1954. All disabilities will have been removed by 1957 and women will then have complete political rights.

ICELAND (9). — When Denmark enfranchised women in 1915, Iceland was under Danish rule and the right to vote was extended to Icelandic women. In 1944 when Iceland severed its ties with the Danish Crown, women retained the right to vote under its new Republican Constitution. But to qualify as voters both men and women must be "of unblemished character and financially solvent".

LEBANON (10). — To be eligible to vote a woman must have a certificate of primary education or its equivalent.

MONACO (11). — In Monaco, women have had the right to vote for and be elected to the Communal Council on the same conditions as men since 1945.

PORTUGAL (12). — Women's voting rights are subject to special educational or tax qualifications. Women who are heads of families may vote if they pay not less than 100 escudos in taxes a year. Other women must either have completed a course in general studies in a secondary school, or taken a course in teaching or in an industrial or commercial institute, or studied fine arts or music, before they are eligible to vote.

SYRIA (13). — Women over 18 years of age and possessing a certificate of at least primary education have had the right to vote since September 1949.

 (Cont'd from p. 21)

EVE'S INHIBITIONS AND ANTI-FEMINISM IN BOTH SEXES

Dr. Marie Elisabeth Lüders, the oldest member of the Federal German Bundestag, opening the constituent assembly session in the Bonn Parliament House on October 6 1953. Opposite page, Mrs. Pankhurst, leader of the suffragette movement in England, being forcibly removed by a London policeman following a suffragette demonstration some forty years ago.

Copyright USIS

behaviour between the sexes. In party leadership, in senior administrative posts, in parliaments and in governments, the few women included concentrate on specialized matters, such as health, education, motherhood, family welfare, housing, etc.—on all problems which are generally considered to be of special interest to women.

It might be thought that this specialization is chiefly characteristic of the first phase in women's participation in political life, and that it will progressively diminish. But facts contradict this optimistic conclusion. So far, there are signs, on the contrary, of a very definite increase of this tendency towards specialization.

Nothing demonstrates this trend more clearly than the history of the parties of the Left and the extreme Left as regards this problem. At the beginning of the century, they were vehemently against any sex discrimination and attempted to give women and men strict equality in political life. Today, although they have not directly renounced their original doctrine, they stress women's role as wives and mothers and make their women leaders responsible for directing activities for women as such, developing housewives leagues, or mothers' associations, in preference to encouraging women to join the parties themselves.

First to lose jobs in a slump

THE feminism of 1954 is not the same as that of 1900. In 1900, it refused to admit any distinction between the sexes and treated both men and women as citizens. But in 1954, it bases its doctrine on the differences between the sexes and encourages women to enter political life for the défence of interests which are considered to be their special concern.

The small influence of women in the real leadership of States i.e. in the elaboration and application of political decisions, seems attributable, in the first instance, to male opposition. This opposition was already vigorous with regard to the suffrage. It is symptomatic that the right to vote has seldom been granted to women by a parliamentary decision, but has usually resulted from a revolution and the decision of a provisional government which had not been elected.

In point of fact, this is true of three out of the four countries investigated—Germany, France and Yugoslavia. Only in Norway was woman's suffrage introduced by the ordinary democratic processes. Nevertheless, men's opposition gradually abated as the results of women's suffrage showed how little it had changed the earlier situation. At the governmental level, on the other hand, this opposition is still extremely strong, since a strong feeling of competition exists.

This seems to be a general tendency. As soon as there is a serious threat of unemployment in a trade or profession where the two sexes have previously been on an equal footing, women are the first to suffer, either by being the first effected by staff reductions or by discrimination in regard to wages, or by simply finding it impossible to obtain employment. The equality between men and women as regards gainful employment, seldom perfect, deteriorates as soon as competition becomes keener.

Now, there has always been extremely keen competition for political leadership. In the choice of a local party leader from among the members, of a candidate for election among the party leaders, or of a minister or a member of a parliamentary committee from among the members of parliament, the rivalry is intense. To give a post to a woman is to deprive a man of it and, in these circumstances, the posts given to women are cut down to the minimum required for propaganda purposes.

All the evidence collected on this point in the various countries is in agreement. In the realm of politics, the "promotion of women" comes up against a barrier of male opposition. The official statements made at the last congress of the Yugoslav Communist League bear out the complaints formulated by French and German women members of parliament and of political parties.

But the free access of women to education and higher education and their success in various careers makes it difficult to maintain that they are by nature incapable of managing public affairs efficiently. Besides, as has often been observed, the results of men's management have not been so brilliant in this field that the male sex can boast of its proven capability. Although the old argument of woman's mental incapacity is losing ground, it is being very successfully replaced by a new form of justification which might be called the functional theory.

In this, no attempt is made to maintain inequality between man and woman and the superiority of the former, but the object is to establish a kind of division of labour,

based on a difference of aptitudes. The slogan "woman's place is in the home" is simply the extreme conservative form of a subtler and less uncompromising line of reasoning. More advanced exponents of the functional theory recognize the right of women to work outside the home and to take a part in civic and social life and in political affairs, but only on condition that they confine their activities to problems of motherhood, education, and the family—to what might be termed "home policy". In this way they make the best of a bad job, whilst at the same time limiting the damages.

However subtle their arguments in justification, men's opposition to the participation of women in political life would not have succeeded so well if it had come up against vigorous resistance from women. But, in general, such resistance is weak and is conducted, in the main, by small isolated minority groups which have no chance of securing results. It must be acknowledged that the small influence of women in State leadership is largely due to women's own inertia.

They don't want to be leaders

THERE can be no denying that women are less interested in politics than men. In the IFOP (1) investigation conducted in June 1953, less than two months after the municipal elections, two out of three men (60 per cent) said that they had been interested in the results for the whole country, as against one woman out of three (34 per cent). Roughly the same proportion (70 per cent of men and 35 per cent of women) answered the following question in the affirmative. "Do you ever discuss politics with people you know well?". The answers to the next question "Do you ever discuss politics with people you know little or not at all?" are still more significant, for 30 per cent of the men answered "yes" as against 10 per cent of the women. To the direct question "Are you interested in politics" the answers were as follows: Men. "Yes", 36 per cent; "slightly". 36 per cent; "No", 28 per cent. Women. "Yes", 13 per cent; "slightly", 27 per cent; "No", 60 per cent.

As it was, this referred only to a vague general interest in "politics" as a whole. When we come to consider active participation in political life and the possibility of standing as candidates, women's attitude is the same—46 per cent of the women questioned by the IFOP thought that a woman ought not to stand for the municipal elections (the least political of all) but only 14 per cent expressed the same disapproval in the case of a man candidate.

Not only do women show little desire to win a place in political leadership, but the great majority of them accept the system of justification invented by men to rationalize their standing aside from it. Curiously, they sometimes seem to be more uncompromising than men in this regard, and more anti-feminist. Consider the following results of the IFOP survey. The persons questioned were given a list of activities ranging from the simple reading of political news to standing for election or campaigning actively for a political party. They were asked if there were any activities on this list which seemed to them unsuitable for members of their own or the opposite sex. The answers were as follows:

Answer	For a person of your own sex		For a person of the opposite sex	
	Men	Women	Men	Women
	%	%	%	%
Yes, there are	16	76	64	15
No, there are not	78	16	26	76
No answer	6	8	10	9

The change in the attitude of the left-wing parties towards women is probably linked with the realization of this fundamental fact. When they championed the arguments of traditional feminism, of the absolute equality of men and women, of their identical part in political life as citizens, they were not followed by the female public any more than by the male public. It is significant from this point of view that the only mass movements which attract women are para-political organizations such as the *Union des Femmes françaises* and the *Ligue Féminine d'Action Catholique,* which have specifically "feminine" objects and specialized interests and which do not openly admit their political connexions and their political interests.

It may be that the change in the policy of certain left-wing parties in this field is purely a matter of tactics and does not compromise their long-term strategy, which is designed to establish real equality between the sexes; none the less, the change is important in analysing the present opinions of women with regard to their role in political life.

We still have to determine on what grounds these opinions are based. Why do women agree to specialize in family, household and educational matters, while admitting that men can do anything? Why are not women feminists, or not more so? There is a large measure of truth in the economic explanation advanced by some people.

Women are intensely conscious of the wife's economic dependence on the husband. To some extent, moreover, this feeling develops simultaneously with the increase in the number of women earning their own living. When very few women had their own income, those who remained at home felt that their position was natural and inevitable, in accordance with the natural order of things, unquestioned and unquestionable. Today, some women are developing an inferiority complex in this respect, often enough kept in being by the husband ("I earn OUR living" is a typical retort in family arguments).

In point of fact, the economic factor ought not to be considered in isolation. Whether a woman has a career or not, whether she earns her own living or not, she has a place in a general social structure (in which economic factors, incidentally, play an essential part). It is in the general structure of society, in the psychological and social environment, that the fundamental explanation of women's behaviour should probably be sought. The laws establishing the civic equality of men and women are in advance of the customs of society. In spite of the far-reaching changes of the last half-century, western civilizations are still based on the pre-eminence of the man.

(Cont'd on next page)

If the majority of woman are little attracted

Copyright Ringart

(1) French Institute of Public Opinion **Research (Institut Français** d'Opinion Publique).

From here and there

IN LAW AND GOVERNMENT

Recent advances made by women in the fields of politics and the law include the following: seven women senators and twenty-four women deputies in Argentina; two women deputies in Brazil; three in Costa Rica; three senators and two deputies in the Dominican Republic; three women mayors in Haiti; a woman senator and sixteen women representatives in the United States Congress; ten deputies in Venezuela; two in Colombia. In Switzerland, where women do not yet have the vote, the Canton of Basle recently granted women the right to be appointed judges and assessors. In Turkey, two women have been appointed to the Supreme Court and the Philippine Government has appointed three women district court judges.

WOMEN AT THE U.N.:

Seventeen nations include women as members of their permanent missions to the United Nations. Among them are Mrs. Nonny M. Wright, economist and Counsellor to the Danish Mission, who has been in the U.N. Economic and Social Council since 1947; Miss Uldarica Manas, writer and member of Cuba's foreign service since 1937, who has represented Cuba at the U.N. since 1946, and Mrs. Zena Harman, social affairs adviser and alternate representative on the Israel Delegation.

A NEW MILESTONE:

Adoption of the Convention on the Political Rights of Women by the U.N. General Assembly in 1952 was a new milestone in women's advance towards equal political rights with men. So far forty States have signed the Convention; twenty-two have so far ratified or acceded to it. Altogether, women enjoy equal voting rights in sixty-two countries.

SUCCESS IN BRITAIN:

The first move in a campaign for votes for women in Britain which lasted 51 years was taken in 1867 with the founding of the London National Society for Women's Suffrage. Today British women voters outnumber men. There are one and three quarter million women in the trade unions, and women sit on the Council of the Trade Union Congress. The first Women's Institute in Britain was founded in 1917. There are now over 8,000—two for every three villages in the country.

INDIA'S CIVIL SERVANTS:

The total of 20,688 women now employed in Indian Government Departments is made up as follows: Ministry of Communications, 8,800; Defence, 3,000; Production, 1,072; Food and Agriculture, 206; External Affairs, 701; Information and Broadcasting, 225; Other ministries, 6.684.

EQUAL VOTING IN THE U.S.S.R.:

After the revolution of 1917, a decree of the Provisional Government issued in the autumn of that year granted women the right to vote. The following year the All-Russian Congress of Soviets adopted a constitution granting women of 18 and over voting rights, and the right to hold public office on an equal basis with men. The 1936 constitution proclaimed equal rights for men and women.

THEY SIGNED THE CHARTER:

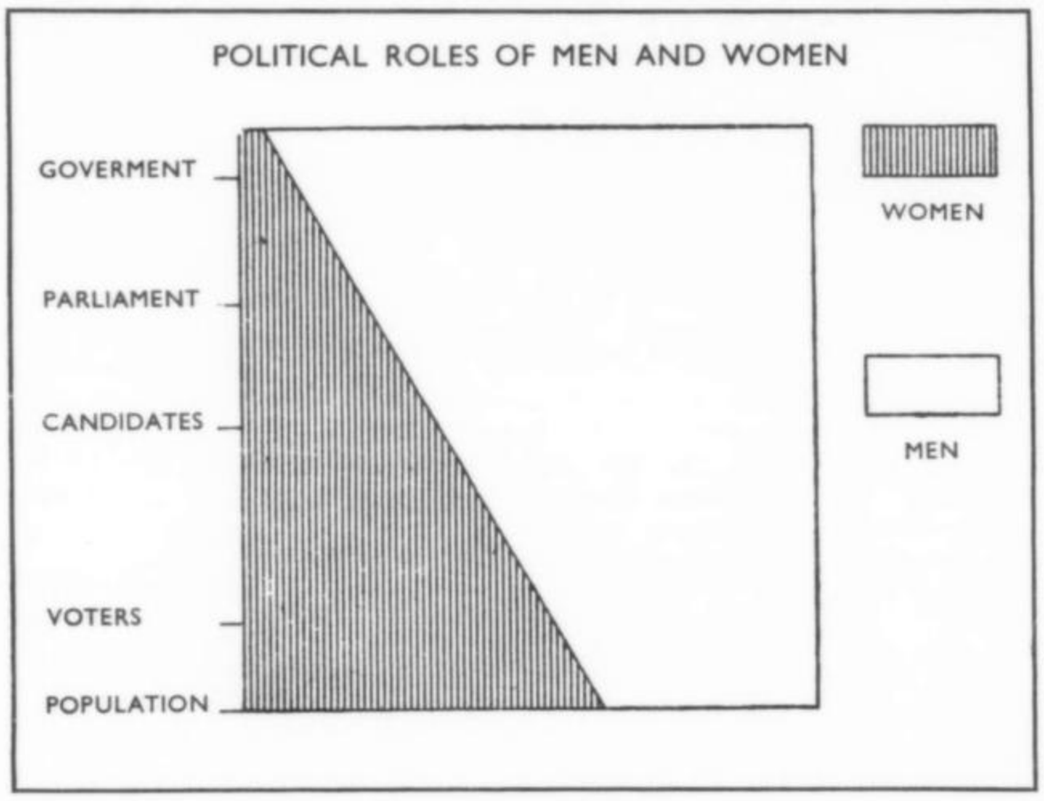
Ten years ago in San Francisco four women representing their countries affixed their signatures to the Charter of the United Nations. They were Miss Minerva Bernadino for the Dominican Republic, Dr. Virginia C. Gildersleeve for the U.S.A., Dr. Bertha Lutz for Brazil and Dr. Wu Yi-fang for China.

WOMEN IN POLITICS *(Continued)*

to political careers, it is because everything tends to turn them away from them; if they allow politics to remain essentially a man's business, it is because everything conduces to this belief, tradition, family life, education; religion and literature. From birth, women are involved in a system which tends to make them think of themselves as feminine.

Besides her specialization in the tasks of mother, wife and housewife, her introverted attitude towards the home, that closed world which should absorb all her energies and all her dreams, a woman also has a feeling of dependance on man. This is perhaps the fundamental obstacle to her playing a full part in political life. Under a democratic system, political activity is essentially adult. It presupposes that anyone engaging in it takes full responsibility for his fate and does not leave it to another to decide for him. It is diametrically opposed to any form of paternalism in social relations. But, while women have, legally, ceased to be minors, they still have the mentality of minors in many fields and, particularly in politics, they usually accept paternalism on the part of men. The man—husband, fiancé, lover or myth—is the mediator between them and the political world. "When things go wrong, women blame their husbands, men blame the government" is a fairly apt summing up of this basic attitude.

The French reporter's analysis of sentimental women's magazines (*la presse du cœur*) shows up all its implications. Faced with the same basic set of circumstances—an inferior social and economic position, leading to a sense of deprivation



and frustration and a feeling of belonging to a "proletariat", young men tend to turn towards the revolutionary parties or the trade unions, young women towards the expectation of a rich and handsome "prince charming", who will deliver them from the poverty and ugliness of their everyday world.

It is therefore useless to seek to give women a larger part in political life by special reforms in this particular field. The small part played by women in politics merely reflects and results from the secondary place to which they are still assigned by the customs and attitudes of our society and which their education and training tend to make them accept as the natural order of things. Purely political reforms are effective here only so far as they tend gradually to modify this situation, to counteract the effects of habit and tradition, to help women to free themselves from them, and to awaken them to a sense of their own independence.

From this point of view, woman's suffrage is probably a most important reform; if its short-term political results are small, its long-term educational value seems to be great. It is probably still more important to fight against the deeply-rooted belief in the natural inferiority of women, based on physiological or psycho-physiological considerations—a particularly serious obstacle because women feel deeply the special characteristics of their sex in this respect.

All the efforts of mankind are, in fact, directed to overcoming inequalities deriving from differences in natural conditions. From this point of view, those deriving from sex are no more important than those resulting from climate, soil composition or difficulties of communications. There is no more an inferior sex than there are inferior races or inferior classes. But there is a sex, and there are classes and races, who have come to believe in their inferiority because they have been persuaded of it in justification of their subordinate position in society.

LUCKY NINTH

(1 and 2) This Turkish mother has eight children; her ninth, which is expected shortly, will be the first to benefit from the pre-natal care given by the Maternal and Child Health Centre set up in Ankara, with the assistance of the World Health Organization. (3) Mothers and children awaiting attention at the Centre. (4) A baby girl gets a health check-up and has her medical card completed by the doctor. (5) A young Turkish woman doctor gives some friendly advice during a home visit. Although at first Turkish women were a little distrustful of pre-natal examinations, medical tests and powdered milk, they have now come to realize the importance of these things for their own well-being and that of their children.

Copyright WHO/Magnum.

Copyright K. Mikori

Crown Copyright Reserved

SPORTSWOMEN OF THE WORLD

In almost all branches of sport women are now playing an increasingly important role. Here, some sportswomen from East and West demonstrate their prowess.

CUSTOM VERSUS THE LAW

"FORTY-FOUR women students of Jokakou University were admonished by the head of the university for having had their hair permanently waved." This minor news item which appeared in a Japanese newspaper is surprising for two reasons: Japan is one of the countries where the fight for women's rights has met with the least resistance; the university in question was one of the first to open its doors to women back in 1906.

The exact reason for the rebuke is of less importance than the incident itself, for here is one more proof that the customs of society evolve more slowly than the minds of lawmakers. The great spiritual and moral malaise which afflicts much of mankind owes a great deal to the fact that our moral conceptions and sentiments are still anchored in the past and have little in common with our own times. Customs have not kept pace with the changes imposed by technical progress.

A Japanese professor who tells his women students about the most recent discoveries in biology, and explains the various organic functions of the human body, is shocked because these young women come to lectures with their hair permanently waved. It would not have been allowed "in his time". He drives a car, travels by plane and breathes the air of the 1950s but "his time" dates back some 30 years.

How many others are there just like him? The member of parliament who, in the morning supports a new divorce law granting greater rights to women, may be outraged in the afternoon when he learns that his son loves and wants to marry a divorced woman.

Civil Codes and laws may give a woman the right to do many things, but if she actually does them she may find herself criticized and condemned. She must always be on her guard against the pitfalls opened by the gap which exists today between customs and rights.

The ethical principles which govern the social behaviour of almost all peoples are nearly always religious in origin. That is why religion has always played an important role in family organization and has determined the place of the wife. The family, as the basic unit of society, was established on the principle of monogamy. For far too long it has been asserted incorrectly that human beings are polygamous by nature. Recent studies by anthropologists have shown quite clearly that the reverse is true.

Queen with 400 'husbands'

POLYGAMY only appeared at an advanced stage of social evolution. In patriarchial communities where polygamy is practised, a man has the right to several wives, just as, in a matriarchy where polyandry is customary, it is the woman who can have a harem. Kahena, Queen of a Berber tribe in the Atlas Mountains, who resisted Islam and the Arab invaders, had 400 "husbands". In Ruanda-Urundi in the Belgian Congo, there is a tribe whose female chief has a harem of something like 200 men. And in the ancient world of the Middle East there were peoples whose customs required several brothers to marry the same woman. Jealousy seems to be one of the fruits of civilization.

Because the family is itself a community it must have a head. Should this be the husband or the wife? As the question is not one of rights but rather of conventions, it cannot be settled by law. Such conventions may have an internal family character and be quite independent of customs. Although in past times the support of the family depended entirely on the efforts of the husband, and the wife concerned herself solely with household tasks, the man did not always demand the rights of family head within his own home.

Crown Copyright Reserved

Copyright S. Matsubara

In China, until the Kuomintang came to power, women had practically no legal rights but they took the initiative in the private affairs of their family. They decided how the children should be educated, what callings their sons should follow and even whom they should marry. In Asia and in Africa some tribes consider women as guardians of the line of family descent which, therefore, takes the woman's name, not the husband's.

Despite her emancipation a woman fills different roles from a man both in the community and the family. Equality of rights ought not to lead to the foolish idea that women should live and behave like men. While enjoying the same rights men and women have their own places in life and are faced with different jobs and responsibilities.

Sometimes society itself encourages a woman to develop an absurd idea about her role in life. Look how many people there are who quite wrongly think that the work done by a woman in her home is of less value than that done by her husband in an office or a factory. A woman who looks after her home properly and brings up her children to be honest, law-abiding citizens has just as much reason to be proud as a skilled surgeon who successfully carries out a difficult operation.

But it would be just as wrong to consider sewing on buttons or darning stockings as the ideal role for a woman. This brings to mind the case of the husband in the United States whose wife decided that she wished to continue her education at a university. He forbade his wife to attend the university lectures and told her to spend more time mending his shirts and socks. The wife finally took her case to court which recognized her right to follow any studies she wished and ordered her husband to pay for this education.

The nationality of married women is one of the problems with which legislators are working at present. Should the woman who marries a foreigner have the right to retain her own nationality or should she be obliged to adopt that of her husband?

There are two main points of view on this question. The first is based on the principle of legal equality between the sexes. If a woman is recognized as being the equal of a man in all questions of rights, she can hardly be forced to renounce her nationality simply because she marries a foreigner. This principle has been accepted by most countries.

Are men really unhappy ?

THE second argument takes as its basis the need for family unity. Those who support it claim that the moral and spiritual unity of the family is threatened if the parents and children are not of the same nationality. Complications may arise not only through purely administrative questions, but also because of political events which may divide the members of the family. India and Egypt are two countries which support this principle and believe that in all cases a woman should adopt her husband's nationality.

The laws which govern this question vary widely from country to country, and an international convention bringing some order into the matter would be of great benefit. For several years prior to the Second World War, the League of Nations tried to draw up such a convention. Several countries have since revised their laws, but there are so many complications involved that jurists working on the problem find themselves in a maze of paragraphs with fine shades of meaning. Today the United Nations is working on the question and a draft convention is now before the General Assembly.

But even in law the equality of the two sexes can never be complete. A woman's physical capacities must be taken into account. Sometimes she obtains advantages from them. For example, in thirty-three countries the legal minimum age for marriage is lower for women than for men. In nine States of the U.S.A. girls reach their majority at the age of 18, but young men do so only at 21.

In sport a woman's abilities are governed by her physical capacities. It is interesting to compare the relative athletic records achieved by men and women. The fastest woman sprinter in the world is Mrs. Blankers-Koen of Holland, who ran 100 metres in 11,5 seconds; the male record is 10.2 seconds. A Russian woman, Mrs Pletnova ran 800 metres in two minutes eight and a half seconds; the German male record holder took 25 seconds less to run the same distance. The record high jump for a woman is 172 centimetres; the male record is 211 centimetres. In swimming, the best time for 100 metres achieved by a man is nine seconds less than the woman's record. Few, if any, women have distinguished themselves behind the wheel of a racing car, although there are many who have become world-famous pilots.

But are men really more unhappy because their womenfolk have come out of the home in order to add their energies to those forces which determine the progress of the world? Certainly not!

WOMEN IN PRIMITIVE SOCIETY — EXPLODING SOME FALSE NOTIONS

Unesco, copyright reserved

by Alfred Métraux

From film, ' New Horizons Gold Coast Film Unit.

Outward appearances often give travellers a false impression that women in primitive societies are nothing but drudges and inferior beings. A closer look at the true meaning of certain customs shows that inequality between men and women is not nearly as great as it appears. Top photo, Indian woman from the Amazon ; left, dancer on the Gold Coast.

ARE women in "primitive" societies the drudges and inferior beings often described by writers of the last century? Many people still think they are, for the picture drawn by so many travellers, of the native woman bent under the weight of a heavy burden, clutching a child to her breast, while her husband walks lightheartedly ahead, bow in hand, has become accepted as the symbol of the degradation of women in "savage" communities.

It is also true that for some time an entirely opposite idea has persisted concerning a primitive matriarchy. Many historians assumed its existence, traces of which could be found among "savage" tribes, and great efforts were made to seek facts which would point to a phase in human development when women ruled over men.

Such ideas as these are apt to distort our judgment just when the so-called "primitive" peoples have ceased to belong to a distant world and are beginning to play a direct part in our own civilization. If we are to help them adapt themselves to this change we should not add to a somewhat condescending pity for their unperfected techniques, a disdain for customs we simply do not understand. Of course, innumerable studies have been written about this vast subject, and all I can hope to do here is to clear up a few points about which there are the most mistaken ideas.

Before conclusions can be drawn about the status of women in any particular community it must be considered against each different aspect of the culture. Even in a civilization like our own where equality of the sexes is often given legal recognition and where, economically and socially, women are playing an increasingly important role, there are some institutions in which they are given only a subordinate and insignificant place.

Female shock troops sent heads flying

IN religion, for instance, a sphere in which women are noted for their piety and zeal, the priesthood is barred to them, and with it the entire ecclesiastical hierarchy. The idea of a woman as a bishop or a Chief Rabbi seems slightly comic, if not sacrilegious and shocking.

That women should be handicapped in this respect might well surprise members of other civilizations where it is precisely women who are chosen as mediators between men and the spirit world. It is their privilege to receive revelations, and to invoke the spirits, to appease their wrath or obtain their favours. Men, even those most highly placed in the social hierarchy, listen to them and ask their advice on everything relating to the supernatural.

This is particularly the case among tribes practising Shamanism, where women monopolize religious life, and are thought to be specially gifted for maintaining regular contact with spirits. Amongst the Araucanian Indians in Chile, a once great and virile tribe, men who felt drawn towards magic or the priesthood dressed as women and tried to look like them in every way. In North America, the ceremonial life of the famous Iroquois tribe of New York State was very largely controlled by its women.

It is a sad reflection on our own times that women have been so associated with military life. Generally speaking, and despite legends about the Amazons, most "primitive" peoples considered women unfit for warfare, though the story of the women's regiments of Dahomey, in Africa, throws doubt on the physical and physiological reasons usually given to justify the exclusion of women from fighting. The Dahomey shock troops were made up entirely of young women, who, in theory, passed for the ruler's wives. During battles or sieges, they were held in reserve until the chief warrior decided that the moment had come to snatch a decisive victory by throwing his best troops into the fray. The women hurled themselves upon the enemy, brandishing enormous scimitars with which they sent heads flying in all directions. To these formidable Amazons fell the task of defending the independence of Behanzin's Kingdom when Dahomey was conquered by French troops some fifty years ago.

Dr. Alfred METRAUX was only 21 when he made his first expedition, an archaeological study in Latin America. Since then, his career as a practising anthropologist has taken him over most of Latin America and the South Sea Islands. He has conducted several missions for Unesco and as a member of Unesco's staff is associated with its campaign against racial discrimination. Swiss born, Dr. Metraux is now a citizen of the United States. He has written numerous studies on tribes of South America and the Pacific.

Power-wielding matrons of the Iroquois tribe

THE worst mistakes that have been made in assessing the true status of "primitive woman" have generally been caused by confusion between legal status and actual status. By placing the emphasis solely on the authority of the husband, and in particular on such customs as the purchase of wives, a very grim picture can be painted of the life of women in "savage" communities. But when we take a closer look at the behaviour of both sexes and discover the true meaning of certain customs, we soon realize that the inequality between men and women is not early as great as it looks. In fact according to the angle from which we consider the problem, disadvantages are counterbalanced by privileges that are often of great importance.

The famous American ethnographer and sociologist, Dr. Robert H. Lowie was not merely indulging in a witty paradox when he wrote, in his treatise on primitive sociology: "George Eliot and Madame Récamier, in spite of their social influence, did not even remotely approach the legal position of the average Iroquois matron". He could not have chosen a better example, for there are few communities in which women wielded such power as did the matrons of this Red Indian tribe. They had no place in the council of the tribe nor in the council of the great Iroquois League, but they nominated their members. Political authority rested on their choice and they had the additional power of deposing chiefs whom they deemed unequal to their task.

The role of women in political affairs brings us back to the problem of matriarchy. The existence of a social order where women ruled over men has been relegated to the realm of mythology. With the exception of the Iroquois, and a very few other tribes, it is only by accident that women have wielded political power.

Unsatisfactory husbands are turned out of the hut

THE idea of primitive matriarchy arises out of a confusion between matrilineal descent and female rule. The fact that a person belongs to his mother's clan, inherits from his maternal uncle and looks upon the members of his father's clan as strangers, does not mean that women enjoy a privileged position. In a great many "primitive" communities, the husband is obliged by custom to live at his wife's home; but although this state of affairs may be advantageous to the wife, it does not imply any superiority of the female sex, though of course the woman who stays with her family does not run the risk of being ill-treated by her husband, since any injustice or brutality on his part would soon bring upon him the wrath of the whole household.

Amongst the Pueblo Indians in the south-west United States, the women own the family hut, and can drive out husbands who no longer please them. It is not surprising that the men are ill at ease and often return to their native village, where

(Cont'd on next page)

WOMEN IN PRIMITIVE SOCIETY *(Continued)*

SUPPORTED IN SORROW

Women walking in pairs with linked arms are mourners at a funeral south of Lake Chad in French Equatorial Africa. It is customary for women relatives to walk in the funeral procession, each supported by another woman from a different family.

Copyright Robert Jaulin

they can count on the affection and trust of their relations.

Some anthropologists have tried to correlate the economy of a given community with the status of its women. Indeed, amongst a number of so-called "primitive" peoples, soil cultivation is left entirely to the women. In the Amazon region, for instance, the men simply clear the land, and all the rest of the agricultural labour is provided by the women. It is they who plant, harvest and carry the crops. As basic food supplies depend on agriculture, it is reasonable to suppose that women occupy a strong position in the life of the tribe. Conversely in communities which depend for their livelihood on hunting and fishing, the status of women might be expected to show their dependence on the men. Once again, however, facts disprove theory.

In some communities of nomad hunters, the sexes have more or less equal rights, whereas in other groups, woman occupies a decidedly inferior position, even though she is the chief provider of food. From these examples, therefore, it cannot be said that economic development necessarily produces any change in the status of women. There does, however, appear to be a close connexion between the raising of livestock and the relegation of women to a position of inferiority.

The subordination of women and the very minor role they were given outside the home in early European and Asiatic communities is ascribed to the influence of the nomad herdsmen. Is there a cause and effect relationship between stock-raising—a masculine activity—and female inferiority? Some people have thought so, but anthropologists see in this relationship the effect of a historical accident, and cite the case of pastoral tribes like the Hottentots, who do not treat women as inferior beings.

The argument most often used to demonstrate the inferiority of "primitive" woman, is that in many communities—particularly in Africa—women are bought by their future husbands. Much has been written both to protest against this custom, and to defend it and explain its significance.

The purchase of women in East Africa, for example—the

Copyright Goldstein, Musée de l'Homme Paris.

WIFE OF A CHIEF

A woman of the Makere tribe from the eastern province of the Belgian Congo. A chief's wife, she wears a necklace of animal teeth and holds a staff carved in ivory—a mark of her rank. Her body is painted, with geometrical designs used by her tribe.

lobola as it is called—generally takes the form of the delivery to the girl's family of so many head of cattle. To acquire enough head of cattle to be able to marry is the main concern of the young men of many tribes. It is not a mere commercial transaction, but something much more complicated. In the first place, the handing over of the cattle gives official sanction to the marriage; it is the equivalent of a marriage contract in societies like our own, and the woman for whom no cattle had changed hands would not feel that her marriage was valid.

The young man's family, on the other hand, is not purchasing the woman herself, but a proprietary right over her issue. If no "payment" had been made, the children of the marriage would belong to the wife's family. The cattle therefore represent a form of marriage settlement paid by the husband to his future bride's parents, to be administered by them on her behalf and that of her children. Sometimes if the wife dies childless, the cattle must be returned to the husband. In short, in the transaction wrongly known as bride-purchase, the legal aspect is more important than the economic. It is not a "business deal", but a solemn act giving legal sanction to the marriage and ensuring the legitimacy of the offspring.

In attempting to clarify these points, I have merely tried to render justice to peoples commonly called "primitive" or "inferior". In spite of our enormous technical progress, we ourselves find it difficult to throw off customs inherited from our Indo-European forefathers—those nomad herdsmen who showed so little indulgence towards the other sex. The attainment of rights for women often does no more than introduce into our civilization a state of affairs in fact and in law, which has existed for centuries and even for thousands of years amongst peoples we are too often apt to despise.

THE HAND THAT ROCKS THE CRADLE...

by Lucienne Noblet

TRADITIONAL ideas die hard. Eight men out of ten, if asked the not-so-simple question "Does your wife work?" rarely hesitate to reply: "My wife? She doesn't do anything... She stays at home."

Most men take it pretty much for granted that the ordinary housewife has the luck to lead a privileged life of ease, with plenty of free time on her hands during the day. He is blissfully unaware of how much time really goes into the care of the home, cooking meals and looking after children.

Just recently social research experts in the U.S.A., Gt. Britain, Belgium and France added up what they thought was the real value of work done by housewives. First of all they found that the wife who "doesn't do anything" provides the country with more than a bit of all it's money. The experts use the term "quite a considerable part of its national income".

They also found out that the figures for the four countries were all much about the same, and if the four sets of figures were put together the stay-at-home wives were handling and administering some 60 % of all the money in the country. So it looks after all as if the mother in the home is, perhaps, just as much a financial wizard as any Wall Street tycoon.

Copyright Suzanne Szasz

The French survey, carried out by the National Institute of Demographic Studies, got some interesting facts to show that a woman's work is never done. They found that the average French housewife in the large towns, such as Paris, Lyons and Marseilles, works a 70-hour week. They took this figure and put it against the total number of households in France (13 million). The surprising result was that housewives were found to work some four thousand million hours more than all the other kinds of workers in the country, both men and women. This means that looking after French homes and children takes quite a bit more time that the whole of French business, industry, agriculture and administration. Here once again the figures for the U.S.A., the U.K. and Belgium were much the same.

These facts and figures are not, perhaps, so surprising if we take a look at some of the replies given by French housewives in another survey carried out by the International Association of Women Doctors, aimed at determining the extent to which housewives overwork. Most wives with children to look after put in between 10 and 14 hours work a day, and only those with grown-up families said that they did less than 8 hours a day.

Asked whether they had a complete day's break in their working week, most replied "No" or "Rarely", while some admitted to a half-day on Sunday. As for holidays the majority said that they never had any real holidays as more often than not they had to carry on with their normal household chores in conditions which were sometimes worse than in their own homes. One mother with six children gave the shocking reply that her only holidays consisted of the eleven-day periods when she was bearing her children.

All-in-all the surveys revealed that about three-quarters of housewives do not have a proper holiday. Some of the reasons given by French housewives for the causes of fatigue and illness were: looking after children; noise; lack of time for rest and sleep; monotony of work; solitude. Going with these is the sense of inferiority with regard to their work which is not appreciated in the way it should be.

But this sense of inferiority is now on the way to being overcome, and Governments in the U.K., Ireland and Western Germany, to take only three examples, have now recognized that women's work in the home is just as important as any other kind of "professional" work, and "without it, the nation could not survive." Particularly important is the mother's role in the training and education of her children. Here, her guidance and help are practically irreplaceable. To take the words of the French enquiry "Every child needs the warm affection of its mother, or of someone capable of replacing her permanently. If that need is not met, the psychological injury inflicted will have deep repercussions in later life."

But, if the real worth of woman's work in the home is now being appreciated, little attention has been given to her status as a housewife. She has been called "irreplaceable", but up to now she has not had a chance to benefit from the tremendous improvement in labour conditions. Not for her the five-day-week, holidays with pay and retirement on pension. In official eyes she still counts for little.

Can anything be done about this? Certainly the first thing which comes to mind is the need for more domestic help. Although it is true that this is fast disappearing in most countries of the world, nevertheless some positive steps could be taken along other lines.

For example, the French Association of Women Doctors has suggested that laundry services could be improved, the number of mothers-aid workers increased, family holiday centres established and domestic science courses made more easily available.

Here are some concrete proposals which could help in giving the housewife greater liberty, and more time to devote herself to outside interests, and to the training and education of her children.

Photos E. Scheidegger, Copyright Magnum.

THE VANISHING VEIL

A challenge to the old order

by A. H. Hourani

Most Arabs are Moslems, and for over a thousand years their social life has been governed by the Law of Islam. Therefore, if we wish to know what the life of Arab women was, and to some extent still is, we must first of all ask what Islamic law says it ought to be.

Islam allows polygamy: those who know nothing else about Islam know this, although they may not be aware of the limits placed upon polygamy—a man may have no more than four wives, and only on condition that he treats all of them justly. Islam allows easy divorce too, and in practice it has always been much easier for men to divorce their wives than for women to divorce their husbands. But on the other hand married women are given the right to own property and to be maintained if they are divorced; and women have the right to inherit, although within limits—a sister receives only half as much as her brother from their father's estate.

Law is not the only force which moulds society; the Arab community has been influenced too by social customs which are not Moslem in origin, although they have been widespread in Moslem countries. By tradition Moslem women are secluded: hidden in the harem when at home, behind the veil when they go out.

But seclusion existed in the Middle East before Islam arose. From the time of the ancient Kings of Persia, Eastern rulers have withdrawn themselves and their womenfolk from the public gaze, to emphasize the majesty of Kingship. Moslem Caliphs and Sultans adopted this habit, and what the rulers did their subjects copied, particularly the richer population of the towns. Perhaps there is something in Islamic conceptions which helped the spread of this custom; but it is not essentially nor exclusively Moslem, and until recently Christian women as well as Moslems wore the veil in the streets of Arab towns.

This custom of seclusion, however, was always held in check by other traditions. Social customs among the Bedouin of the desert are freer than those of the towns; and in the countryside economic necessity made the woman the companion of her husband's labour in the fields. Even in the towns there were women who broke through the barriers of custom and played a part in literary, religious and even political life. In thirteenth century Egypt there was a Queen, Shajar ad-Durr, who kept her husband and the country in subjection for seven years.

She was an exception, and virtually the only woman to have her name inscribed on Islamic coins. It is only in the last two generations that the traditional idea of women's status has been

(Cont'd on next page)

★

Two years ago Egyptian "suffragettes" went on hunger strike in Cairo for ten days (upper photo) to draw the Government's attention to their demands for women's rights. Leader of this Egyptian women's movement is Miss Dorria Shafik (being interviewed by journalists below). The Government is considering these demands.

★

THE VANISHING VEIL

(Continued)

Tradition requires that Moslem women go veiled in public as in picture on right taken in Kabul, Afghanistan. But they are also eager to learn and to open their eyes to the world around. Photo above was taken in Bombay City Social Education Centre, partially equipped with aid of Unesco Gift Coupons.

challenged on a large scale. It was indeed only about fifty years ago that a writer in Arabic gave the first full statement on the need and reasons for a change. He was an Egyptian, Qasim Amin, who wrote two famous books, "The New Woman" and "The Liberation of Woman". In them he argued that a gradual and careful change in the status of women was not contrary to the principles of Islam.

His ideas met with great opposition at the time, but in the last fifty years much of what he suggested has been carried out, at least in the more advanced Arab countries—Egypt, Syria, Jordan, Lebanon and Iraq. Even in countries where the process of social change has begun more recently, like the Sudan, it has already influenced the position of women. It is only in the countries of the Arabian Peninsula, Saudi Arabia and Yemen, that the old order still persists unaltered.

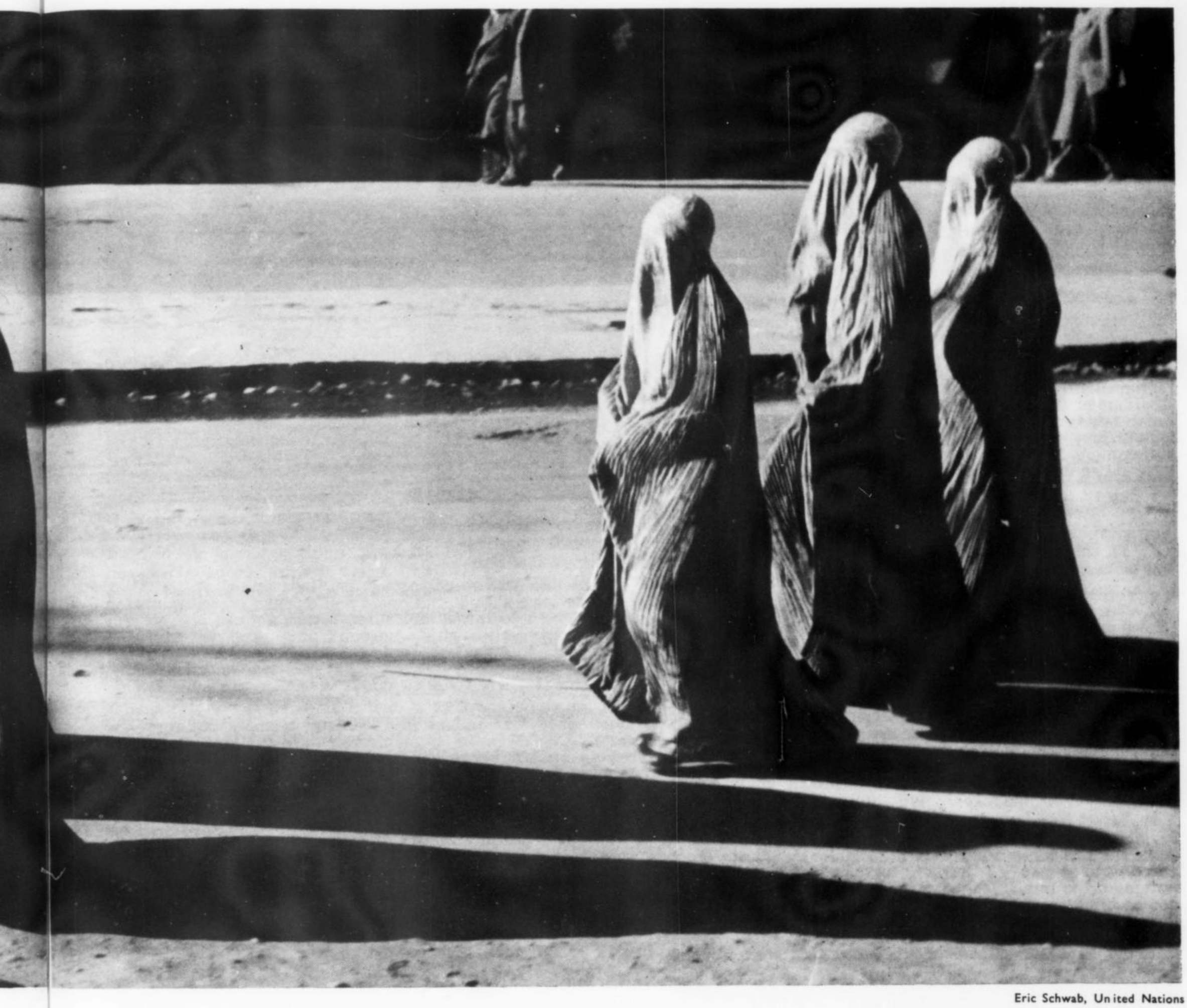
First of all, there has been a change in the legal position of women. No Arab State has followed the example of Turkey and abolished the jurisdiction of Moslem law in such personal matters as marriage and divorce; but in some, and notably in Egypt, the law has been given a new interpretation so as to bring it more into line with modern conceptions. For example, two Egyptian laws, of 1920 and 1929, have made divorce less difficult, and have given women the right to obtain a divorce if their husbands ill-treat them, desert them or fail to maintain them.

Again, the modern labour codes, like the Egyptian law of 1933 and the Lebanese of 1946, contain special regulations limiting the hours and laying down the conditions of women's work. Syria was the first Arab State to give women the right to vote in elections; her example has so far been followed by Lebanon alone, but in Egypt there is a strong feminist movement, with Dorria Shafik as its glamorous leader, and it seems only a matter of time before women get the vote.

Here once again we should remember that law is not the whole of life, nor always its faithful reflection. If we look beyond law to the life of the Arab countries as it is actually lived, we shall find a greater change. Perhaps the most important sign of it is the spread of women's education. The pioneers here were the missionaries, Catholic and Protestant, who opened the first schools for girls a century ago. In the last thirty years modern governments in the Arab States have set up their own systems of schools, for girls as well as boys. In Egypt, girls account for 35% of the school-population; and as the UNESCO COURIER has recently told us, in the Arab refugee schools run by UNESCO and UNRWA, 48% of the pupils are girls.

In some Arab countries schools of every type and at all levels are open to girls; and in those of the highest level, the colleges and universities, they study side-by-side with men. Unobtrusively, without much publicity, the Egyptian State Universities, the French and American Universities in Beirut, the Syrian University of Damascus, the higher colleges in Baghdad have opened their doors to girls.

The Director of the Higher Teachers' Training college in Baghdad once explained how this was done. "We knew", he said, "that to make an official decision and announce it publicly would arouse opposition. So we simply went round to a number of



Eric Schwab, United Nations

men whose social position and respectability were beyond question, and asked them to send their daughters to our college. They agreed; their daughters came to our school, no announcement was made and there was no opposition".

As the numbers of educated women increase, the opportunities for them to work must be enlarged. Before 1914 they could do little but adopt the honourable profession of school teacher. In the 1920's and 1930's however, girls began to enter offices as typists and secretaries, and nursing became respectable for girls of good family. More recently still they have begun to find their way into all the liberal professions.

This spread of education has meant a change in social life. Educated women will not accept seclusion, and educated men want their wives to be companions. In all except the most backward regions polygamy has practically disappeared, and the veil is rapidly going. It is said that the first great Egyptian feminist, Huda Sharawi, solemnly cast her veil into the Mediterranean as she returned to Egypt in 1923 from a feminist congress in Rome; her symbolic action was quickly followed by her fellow-countrywomen, and within a generation the veil had disappeared in Egypt except for the lower middle-class, the most conservative of all classes. In most other Arab countries the process took longer to begin, but developed rapidly.

It would be wrong to talk about women's rights without asking what they have done with them once they have acquired them. In the Arab world as elsewhere, women feminists have demanded freedom not for their own sake alone, but to be able to play a part in the life of their peoples. In the vast changes of the Arab countries today, women play their full part.

Visitors to Baghdad will know the beautiful building of the Red Crescent orphanage, created and maintained by a group of energetic Iraqi ladies; and in Egypt the hospitals and social institutions of the *Mubarrat Muhammad Ali* bear witness to the sense of responsibility and organizing ability of the modern Egyptian women. The student of Arabic literature and journalism will know such names as those of Malak Hifni Nasif, May Ziadeh and Julia Dimishqiya.

Even in public life, the absence of the vote has not prevented women from taking part in the national movement. Although women do not yet sit as deputies, they have created their own public organizations and held their own conferences, like the Arab Women's Conference held in Cairo at the beginning of 1945.

Most important of all, a succession of distinguished women, beginning with the famous Princess Nazli of Egypt, has given political life an amenity which it needs, and which only women could give; the salon, where politicians and men of letters and foreign visitors can meet and talk over the great issues of the day in an easy, civilized atmosphere.

A. H. HOURANI, *lecturer in the modern history of the Near and Middle East, at Oxford University, was formerly Reader at the American University at Beyrouth. His books include: "Western decline in the Middle East", and "Minorities in the Arab World"*

ARE WOMEN THE INFERIOR SEX?

(Continued from page 12)

The female is constitutionally stronger than the male, and what a good thing that this is so, for if men had to give birth to babies the human race would long have ceased to exist! Men are muscularly more powerful than women, but they are constitutionally weaker. Everywhere—with the exception of certain parts of India, where food and sanitation is depressingly bad—the expectation of life is higher for females than for males, and this holds true for the greater part of the animal kingdon.

Women are also healthier than men—if by health one means the capacity to deal with germs and illnesses, and they are more resistant to most diseases and recover from them more frequently than men.

There are certain disorders and diseases from which women suffer more frequently than men, such as gall-bladder disorders and cancer of the organs serving the functions of reproduction. Why women suffer more frequently from disorders of the gall-bladder we do not know, but the reproductive system cancers we do understand, and it will not be long before they are greatly reduced. But on the whole, men suffer more frequently from cancer than women, and from most other diseases, too.

Girls are mentally two years ahead of boys

Women are also better shock absorbers than men. They handle their emotions much more satisfactorily than men, and are hence more resilient than men. Everywhere during the last war it was shown that women under the same siege and occupation, imprisonment and concentration camp conditions, withstood these conditions very much better than men.

For every female stutterer there are five males. For every female colour-blind person there are sixteen males. Bleeders disease occurs almost exclusively in males. Almost anywhere, in any country, for every female suicide there are three male suicides. In almost all hereditary disorders males exceed females.

Ah, yes, it may be remarked. But what about intelligence? Intelligence is the mark of the ability to solve problems, to make the best adjustment to the particular conditions one is called upon to meet. It has long been known to intelligence-testers and to school teachers, that on the average, boys are not as bright as girls. Even baby girls seem to be brighter than baby boys. Indeed, at five years of age, when most children enter school in the United States, the girls are mentally two years ahead of the boys, and what is more,

BALI

Copyright André Martin

JAVA

Copyright Andre Martin

retain this advantage throughout their school years. If at college some girls do not do as well as boys, there are always others that do as well and often better, and we may suspect that many of the girls who don't do as well are trimming their sails in order to enter another harbour than that of the professions, namely, the harbour of marriage and the family. For this is where the true genius of women lies.

I am convinced that women could achieve everything that men have achieved in the arts and sciences did they but apply themselves in the numbers and in the kind of encouraging environments which men have enjoyed, but which women have seldom enjoyed in anything like such numbers as men. Women like Marie Curie, Liza Meitner, Gerty Cori, and Dorothy Needham, not to mention many others, have already shown what women can accomplish in the sciences—and but a pitifully small proportion of women have applied themselves to the sciences. It is the same for every other activity. Where women are afforded the opportunities they show that they can do at least as well as men, and a good deal of the time a great deal better!

They must teach men how to be human

The intelligence that the world stands most in need of at the present time—indeed, at any time—is the intelligence with which women are most abundantly equipped. It is the kind of intelligence which ensures and conserves life and renders life more abundantly possible. Is this the kind of intelligence that men exhibit, or is it the kind that women exhibit?

It is to the advantage of everyone to afford women the opportunities to realize their potentialities to the fullest. Both men and women should learn to understand the full significance of the fact that women are largely responsible for caring for, and moulding the development of, the child. To bring up a child is the most important task that one human being can perform for another. Indeed, the future of mankind may depend upon the manner in which this task is carried out. This task is no "handicap". It is the greatest privilege and responsibility ever placed upon the shoulders of any human being. The manner in which it has been performed has influenced the whole course of human destiny. The hand that rocks the cradle is, indeed, the hand that rules the world.

If the world is not as it should be it is principally the doing of men who never gave women a chance to serve them in the manner they are best equipped to do—teaching men how to love their fellow men. It is the function of women to teach men how to be human.

The best way in which men can help themselves is to help women realize themselves. In this way both sexes will come for the first time fully into their own, and share complimentarily with each other what each has creatively to contribute to the making of a better and happier world.

FIVE-STAR FIGURES FROM THE PAST

Little-known artists from East and West

by Gabrielle Cabrini

SCHOPENHAUER'S definition of woman as a creature with a good head of hair but very little brain has probably made its author known to more people than all the rest of his philosophy put together. It is still remembered whereas Schopenhauer's philosophy is half forgotten—and women have long since cut off much of their hair.

In all countries and down the centuries men have been unsparing in their mordant opinions on the mothers of the human race. Socrates in ancient Greece, described woman as the source of all evil. "Her love", he said "is more to be feared than the hatred of man". And at just about the same period the Buddhists were even more categorical. "Woman is a creature who looks like an angel, but who is a devil at heart", they declared.

Now what was to be done with such a fundamentally bad nature except try to subdue it? As the innocent victims of these furies, men were well placed for the task—they made and enforced the laws. So down the years they wrote books, drew up laws and found ways of keeping women in a continuing state of mental childishness.

To convince women that this was right was another matter. So men set down their arguments in books on education, and even a glance at these reveals such a wealth of unflattering remarks on womankind that it is difficult to know which to choose. A typical one taken from Orma Daigaku, a famous Japanese book on education written in the 17th century, proclaims "such is the stupidity of woman that she should be continually on guard against herself".

'Les feuilles', a work by Seraphine de Senlis, a French charwoman turned painter. Her paintings are now prized possessions of art galleries all over the world.

Women, however, were just as intent on escaping from this state of affairs as men were in maintaining it. As soon as tradition no longer systematically excluded them from civic, political and artistic life, they showed their capacities as rulers (the queens and woman regents in Europe during the 16th century provide striking proof of this), writers and talented artists. Let us single out a few women—from different continents—who as writers and artists won honoured places in these fields of human achievement.

There is hardly any need to mention the Greek poetess, Sappho, whose genius has already been so much extolled. Such was her fame that her odes, translated into the language of the Pharaohs, have been unearthed by archaeologists in Egypt. Swinburne described her as the greatest poet in the absolute sense of that term.

Less well known is Ts'ai Yen who lived in China at the end of the Hun dynasty, a period which shone so brilliantly during the last centuries before the Christian era. Her father, Ts'ai Yong, a high official, brought her up amid all the material and spiritual refinements of that period. She was widowed at a very early age, and then her life was completely disrupted at the end of the Second Century A.D. by the invasion of the Huns, who under the command of Attila, were to threaten the total destruction of Roman civilization.

The Huns dragged her away with them beyond the Great Wall built for the defence of the Empire. For twelve years she was a slave, but during her captivity she wrote one of the most celebrated and moving works in Chinese poetry: "Eighteen measures sung to the sound of the Hun's trumpet". In it she captures the wild desolation of the barbarian camps, where everything was strange and foreign to this refined and captive woman: "I no longer have anyone in the world except these unbridled hordes who force me to follow them to the ends of the earth. The road back is barred to me by mountain peaks crowned with clouds. There is only the swirling sand whipped up by the desert wind."

Nothing could calm Ts'ai Yen's despair. Everything about her masters irritated her; their savagery, their tents, their chariots, their endless herds, their food. Her hope had one lodestar: the huge Wall behind which lay the world that had once been hers. They gave her a husband: a warrior Hun. She bore him two children, whom she nurtured and loved, for though they were the children of a barbarian, they were nevertheless of her own flesh and blood; but there was no peace in her heart.

Nor can my soul forget

EVENTUALLY the Emperor's envoys ransomed her; the war was over; Ts'ai Yen could return to her own people. But then arose a conflict in her soul that was never to be stilled: On the one side, China; on the other, the children—her children.

After being torn with anguish by the memory of her native land, she was now tortured by the thought of her children with the barbarians. "My children and myself at opposite ends of the world! Like the setting sun and the rising moon, watching each other from afar, and never drawing near to one another". Her mother's heart never again found peace, "for", she said, "no river returns to its source, nor can my soul forget".

Whereas Ts'ai Yen's life was convulsed by war and its tragic effects, Murasaki-no-Shikibu, author of that masterpiece of classical Japanese literature, *Genji Monogatar* (The Story of Prince Genji), lived at the close of one of the most brilliant and civilized centuries in the cultural history of Japan. This period,

(Cont'd on next page)

Gabrielle CABRINI is a French writer and philologist and was formerly attached to the Cultural Affairs Department of the French Foreign Ministry. She has written several books, including La Résurrection des Morts.

FIVE-STAR FIGURES

(Continued)

deeply influenced by Chinese and Korean culture, but already steeped in a specifically Japanese atmosphere, was known as the Heian era, and saw the birth of Kyoto, "The city of peace".

It was about the year 1004 that Murasaki-no-Shikibu, widow of a high official of the Court and lady-in-waiting to the Empress, finished writing her long novel, which, in fifty-four chapters (the complete English translation runs to six large volumes), describes the life of two generations: that of Prince Genji, an imaginary character, and that of his son Kaoru. Although, during those times, many women writers were famed in Japan, and still are, Murasaki is outstanding because she started a new fashion by substituting for the legendary tale with its marvels, a romantic-realist novel, which reflected the life of that epoch.

Like the characters of Proust, to which those of the Japanese writer's great novel have often been compared, all her personages are imaginary, but they are so true to life that a whole civilization is reflected in them, and they remain an inexhaustible source for the study of an ultra-civilized society on the verge of decline.

It is significant that the first two great psychological novels of Japan and of the West alike, should have been written by women: Murasaki's *The Story of Prince Genji* and Mme de La Fayette's *The Princess of Cleves*. The first inaugurated, in an admirable literary style, the long psychological tale; the second created the concisely written psychological novel, in which there is not a superfluous word. Madame de La Fayette, also lived in the centre of a refined and cultured world, where women were not excluded from the intellectual pursuits of men. She was the friend of the philosophers, poets and scientists of her age and lady-in-waiting to Louis XIV's sister-in-law.

The candid princess

She wrote a book which was, and still is, a perfect example of the style she created. The story is a simple one: the young and beautiful Princess of Cleves respects but does not love her husband; she loves, and is loved by, the Prince of Nemours. Out of loyalty, she tells her husband, thereby destroying his peace of mind for ever. Three centuries have passed since *The Princess of Cleves* was written; and the moralists still cannot agree whether the princess should or should not have told her husband...

In the same century, while Mme de La Fayette was launching the psychological novel upon the Western World, there lived in New Spain—in Mexico—one of the most extraordinary figures, not only of Latin America but of the intellectual history of any age: Sister Juana Inés de la Cruz.

Born in 1651, when the Spanish Empire revived by the New World, was passing through its most brilliant period, Sister Juana, even from the age of four, burned with the desire to learn. The range of her knowledge—she was musician, poetess and mathematician—soon astonished and almost alarmed her friends, her teachers, and the scientists. She was familiar with every branch of study. She read, wrote, carried out scientific research and composed poems which gave her a unique place not only in the literature of the colonial period but in the history of literature in general.

But the world could not satisfy her longing for the absolute; she entered a convent, still consumed by her thirst for knowledge. Then, one day, she sold her library of four thousand volumes and her jewels, gave the proceeds away as alms, and spent the rest of her life caring for the victims of disease. She died at the age of forty-four, from a plague contracted at the sick-bed, just when Spanish Mexico was entering upon its decline.

There are so many other illustrious women about whom one could speak for whenever women have lived in an atmosphere favourable to the development of intellectual talents, they have produced great works. Perhaps the best proof of this rule is offered by one of the exceptions to it—in this case a woman painter.

Séraphine Louis, known as Séraphine de Senlis, was a charwoman. She was born in 1864, in the French village of Assy, and as a girl minded cattle. When still very young, she came to Senlis, the small, austere town in the Ile-de-France, whose name she was later to be given. Séraphine spent her time washing dishes, sweeping and polishing floors. At the end of the XIXth century life was far from easy for those who worked as hired labour. Séraphine lived a wretched existence. One day, she began to paint. She, who had never held anything but a broom in her hands, handled the paint-brush with ease.

The charwoman-painter

She painted flowers, fruit—extraordinary flowers and fruit. By a process which she kept secret, she mixed her colours in such a way as to give them a richness and brilliance which astound those who today visit modern art museums where her works are hung. Her neighbours, fellow-workers and employers made fun of her, but she shut herself in her room and painted.

One day she decided to do nothing but paint, come what might. A German art critic, Wilhelm Uhde, who organized the first exhibition of Le Douanier Rousseau, discovered her, helped her and provided her with paints. Séraphine, although now an old woman, overcame with what amounted almost to a frenzy, the obstacles created by her ignorance. But one day her mind gave way. She was finally placed in an asylum at Clermont-Ferrand, where she died four years later (in 1934), destitute and forgotten by the world. Today, art galleries in all parts of the world are proud to possess a "Séraphine de Senlis".

THEY WORK WITH UNESCO

A great many Non-Governmental Organizations co-operate with Unesco in its efforts to advance the cause of Women's Rights throughout the world. Those which have consultative status with Unesco are:

Associated Country Women of the World, 167 Kensington High Street, London, W. 8 (England). — International Alliance of Women, Vestmanna Gade 2, Copenhagen S. (Denmark). — International Council of Women, Frankengasse 3, Zurich 1 (Switzerland). — International Federation of Business and Professional Women, 45 Eastcastle Street, London W. 1 (England). — International Federation of University Women, 1 Sedding Street, Sloane Square, London, S. W. 1 (England). — International Federation of Women Lawyers, c/o Dr. Isabel Siero Perez, San Lazaro 668, Havana (Cuba). — Soroptimist International Association, 1103 Spivey Building, East St. Louis, Ill. (U. S. A.). — Women's International League for Peace and Freedom, 12, rue du Vieux-Collège, Geneva (Switzerland). — World Association of Girl Guides and Girl Scouts, 9 Palace Street, Westminster, London S. W. 1 (England). — World Federation of Catholic Young Women and Girls, 2, rue des Baguettes, Gand (Belgium). -- World Movement of Mothers, 37, rue de Valois, Paris-1er (France). — World Union of Catholic Women's Organizations, 91, rue de Sèvres Paris-6e (France). — World's Young Women's Christian Association, 37, Quai Wilson, Geneva (Switzerland).

Women's Non-Governmental Organizations on the Unesco register are :

International Association of Lyceum Clubs, Rämistrasse 26, Zurich (Switzerland). — International Co-operative Women's Guild, c/o C. W. S., 82, Leman Street, London, E. 1 (England). — International Council of Nurses, 19, Queen's Gate, London, S. W. 7 (England). — Liaison Committee of Women's International Organizations, 19, Wellington Square, London, S. W. 3 (England). — Medical Women's International Association, 118, Riverside Drive, New York, N. Y. (U. S. A.). — Open Door International, for the Economic Emancipation of the Woman Worker, 7, Egehöjvej, Charlottenlund (Denmark). — Pan Pacific Women's Association, 38 Hattaway Avenue, Bucklands Beach, Auckland (New Zealand). — Saint-Joan's International Social and Political Alliance, 55, Berners Street, London, W. 1 (England). — Women's International Democratic Federation, Unter den Linden 13, Berlin W. 6 (Germany). — Women's World Fellowship, 34, Boulevard Marbeau. Paris-16e (France). — World Union of Women for International Concord, 37, quai Wilson, Geneva (Switzerland).

Letters to the Editor

Sir,

I want you to know how much I enjoy reading your magazine. During my work as an inspector of primary schools I shall show the UNESCO COURIER to headmasters and headmistresses and get them to take out subscriptions for their schools. Teachers will find it a rich, up-to-date source of information, sometimes amusing, often moving and always aptly illustrated. Older schoolchildren, particularly, will learn much from it and find food for reflexion and comparison. The most recent issue, "Conquest of the Desert", will undoubtedly interest the majority of my staff.

As an Esperantist I should like to see an edition of your magazine published in Esperanto since for nearly a year now the Universal Esperanto Association has had consultative status with Unesco. While such an edition might be a little premature at present, don't you think that a résumé of the main articles printed in Esperanto would be welcomed in some of the countries which do not receive the COURIER in their own national language? This would further extend Unesco's influence and prestige and encourage Esperantist associations which co-operate—as the Unesco General Conference at Montevideo recognized in December 1954—in spreading education, science and culture through their efforts to develop international intellectual relations and draw together the peoples of the world.

Fortuné Cadenel
Marseille, France.

Sir,

The copy of the UNESCO COURIER No. 5, 1955—Exploring the Oceans With Science—(Aug. 1955, U.S.A.) has so interested us that I hope never to miss it when it contains anything of interest to do with oceanography or general sea matters.

J. N. Carruthers
National Institute of Oceanography, Surrey, England.

Sir,

There is a social problem which should be widely known: the manufacture and sale of toys representing weapons or instruments of aggression. Shops are full of toy weapons of all kinds, and children use the toy pistols, rifles, tanks etc. their parents buy them to play at wars with their friends along the street, with "wounded" and "dead".

If children learn indifference to the sorrows of others, they will never do anything to spare their fellows unhappiness; they will on the contrary be callous and aggressive. They will rely on whatever means of attack they have at hand and will regard the impression which their toy weapons make as entitling them to impose their will. As time goes by, their attitude will grow more cynical as the power of their weapons increases, and they will feel superior to people who have had a more civilized upbringing.

On the other hand, the child brought up in a healthy moral atmosphere of unselfish games, hobbies, and sport will grow into a well-balanced youth possessing the personality to find the path of duty and courage without the need of a military band to guide him.

Manuel Lopez Carrara
Montevideo, Uruguay.

Sir,

I am ordering 20 copies of the No 6, 1955 issue (English edition) of the UNESCO COURIER—Twisted Images: How Nations See the Foreigner—(Sept. 1955, U.S.A.). This issue will be used as an English handbook in the School of Journalism during the first two months of the university year.

Charles Saj
Ecole Jeanne d'Arc, 57, Square de Portugal, Lille, France.

Sir,

I really admire the achievements of the UNESCO COURIER. I have rarely come across such an intelligent magazine nor one so capable of interesting people with widely different tastes.

Renée Galland
Paris, France.

Sir,

I get a great deal of pleasure from your magazine which is so full of discoveries and new facts. Among the issues which I found quite remarkable were those devoted to "The Last Frontiers of Civilization" and "Forgotten Shadows—the Birth of the Cinema."

René de Berval
Saigon, Viet-Nam.

Sir,

My thanks to the UNESCO COURIER for introducing us to so many varied aspects of life on our planet, which retains its extraordinary diversity while growing ever smaller. The recent article, "Indians with an Axe to Grind", for example, vividly showed how an invention can disrupt a way to life. The fact that men do not immediately adapt themselves to the new situation and even commit barbarous acts is a transitory thing. Mankind's entire history seems marked by such inventions—both material and intellectual—from making fire to splitting atoms, and between them the alphabet writing, printing, steam power and electricity, an international language, Esperanto, aeronautics, modern mathematics and a thousand and one other technical or cultural inventions—never one without the other.

Today we are travelling more or less peacefully—that is, with varying degrees of savagery—towards a unification of mankind through a greater knowledge of matter and a better understanding of human solidarity. Within recent months, much more is being said in the daily press about ideas, which, only a few years ago, were voiced by only a few people. "Federalism" or even "Planetisation" are terms which seem to be becoming more generally used.

There is evidence that a new form of humanism will spring from this state of things—a modern humanism of the "atomic age" or the "age of robots". To Dr. William Perrenoud, of Neuchatel University. Switzerland, I think, goes the credit for clarifying what he calls "Géonism" or new humanism. The UNESCO COURIER is undoubtedly helping men of goodwill to become conscious of this "Géonism".

A. Albault
Toulouse, France.

Sir,

I have received the first two numbers of the UNESCO COURIER and am very satisfied with them.

...The effort to promote understanding between peoples is a significant feature of our time. Although it seems natural that we should not all have the same ideas, I welcome everything that raises man above prejudices of race or doctrine and brings out those qualities that are common to all mankind.

It is true that there is a long way to go before we achieve world-wide understanding, and our material and intellectual advances are not always accompanied by moral progress.

Moreover there is a serious and distressing fact that may well bring to nought the finest efforts and confirm the theory of man's essential wickedness, a fact which we either fear to denounce or prefer serenely to ignore: the world's unbalanced state is the inevitable result of desire to make profits.

My aim in writing this letter is the social one of seeking to associate myself with any endeavour whose aim is beneficient.

Marcel Lesage
Enghien-les-Bains, France.

UNESCO COURIER GIFT SUBSCRIPTION OFFER

Your friends and relatives will appreciate a gift subscription to the UNESCO COURIER. Each month your thoughtfulness will be remembered with the arrival of a new and exciting issue alive with illustrated features about the peoples of the world and their ways of life. Read about the latest developments in the study of the world's resources and natural phenomena as reported by world authorities in the UNESCO COURIER.

Take advantage of this special offer at a substantial saving. Subscribe today. Your subscription for yourself will cost you the regular price of $2.50 for the year; but each additional gift subscription will cost only $2.00— send as many as you wish. Use this form:

1. ($2.50)..... NAME (please print)
..... ADDRESS (please print)

2. ($2.00)..... NAME (please print)
..... ADDRESS (please print)

3. ($2.00)..... NAME (please print)
..... ADDRESS (please print)

4. ($2.00)..... NAME (please print)
..... ADDRESS (please print)

Please use a separate sheet for additional names. Enclose your check or money order. This offer expires January 31, 1956

UNESCO PUBLICATIONS CENTER, U.S.A. — 475 Fifth Avenue — New York 17, N. Y.

From the Unesco Newsroom

MORE BOOKS FOR ASIA: In 1950, UNESCO helped to open a model public library in New Delhi which, within a year of its opening had 2,300 readers daily, more than three-quarters of whom had never used a library before. In five years it has lent over a million books. In October librarians and educators from 19 countries met in the library to work out plans for the development of more libraries of this kind in Asia. Many more people in Asia want to read than there are libraries to serve them.

★ **PICKING GOOD FILMS** *One headache for parents — how to prevent children from seeing the wrong types of films—may be removed following a recent* UNESCO-*sponsored meeting in Edinburgh. Representatives of the film industry and organizations concerned with child welfare agreed to set up an International Children's Film Centre, with assistance from Unesco. Due to open in* 1957, *the Centre will act as a clearing house for information on films from all countries fit for children to see. Across the world in India a Children's Film Society has been set up to produce and distribute films for Indian children. The Society will also try and weed out all films which could have a harmful effect on young people.*

T. B. PROTECTION FOR 8,000,000: Eight million children have been given anti-TB vaccinations this year, according to the United Nations Children's Fund (UNICEF), bringing the total since 1948 to more than 50 million. Children and mothers who have received direct aid through UNICEF's world-wide projects this year number no less than seventeen million. This is more than half-way towards this year's target figure for giving assistance to 32 million mothers and children. For its world-wide anti-malaria campaign UNICEF's Executive Board has just allocated $ 2,400,000 — largest single sum allocated in the Fund's nine-year history—for assisting a five-year Mexican Government campaign. The plan aims to protect 17 million persons living in malaria-ridden areas.

★ **LIVING HISTORY ON RECORDS:** *Gramophone records of highlights of U.N. activities from* 1950 *to* 1955 *were on sale in New York on United Nations Day. October* 24. *Entitled: "This is U. N.: Its Actual Voices", the record album is the second of a series recording the voices of leading members of the U.N. secretariat and U.N. radio reporters in the field. Extracts tell the U.N. story and those of many of its Specialized Agencies over the past five years. The album costs* $11.75 *and is obtainable by post from Tribune Productions Inc.,* 251 *Broadway, New York 7. Payment can be made with Unesco coupons.*

MOSCOW - NEW YORK EXCHANGES: One hundred modern Russian paintings, selected in Moscow by the Director of the National Arts Foundation of New York, Dr. Carlton Smith, are to be exhibited in the U.S.A. In return the Foundation will send a similar number of contemporary American paintings to Moscow. Dr. Carlton Smith also invited the famous Obraztosov Puppet Theatre as well as Russian singers and dancers to tour the United States. On benalf of the Stanislawski Museum in Moscow, the National Arts Foundation is appealing for any letters and manuscripts of famous Russian theatre directors which may exist in the United States. These will be photocopied and sent to Moscow. In exchange the Foundation has asked Moscow for a manuscript of one of Mussorgsky's works which will be produced by New York's Metropolitan Opera.

★ **LOST HOMELANDS:** *By* 1952 *nearly* 29 *million refugees had lost their homelands and were faced with the problem of how to put down new roots. "Flight and Resettlement", a recently published* UNESCO *study, describes what has happened to these millions of people since the war, and what successes they have had start ing life afresh in new countries. The study makes dramatic reading. There is a detailed survey of the mental disorders suffered by refugees when trying to adjust themselves to a new way of life. The tragedy of the fleeing refugees comes to life in passages like the following: "In the spring of* 1945 *the roads of Germany and Austria were teeming with uprooted humanity. Amidst these moving masses children were wandering singly or in groups. They were indistinguishable from the adults and they seemed motivated by the same uncontrollable desire to keep on moving, to get somewhere. When the process of singling them out got under way, it became apparent that thousands of children were completely on their own."*

KALINGA PRIZE AWARD: Dr. August Pi Suner, Spanich physiologist and at present director of the Institute of Experimental Medicine at the University of Caracas, Venezuela, has been awarded the 1955 Kalinga prize of £ 1,000 for his work in popularizing scientries. The Kalinga prize, awardce in Spanish-speaking counced annually by UNESCO, was established by Mr. B. Patnaik of the Indian State of Orissa. Kalinga was the name of the Indian Empire conquered more than 2,000 years ago by King Asoka at such cost that he swore never to wage war again. Previous prize winners have included; Professor Louis de Broglie, of Paris, Dr. Julian Huxley, of London (Unesco's first Director-General), and Mr. Waldemar Kaempffert science editor of the *New York Times.*

★ **UNESCO ARTIST FELLOWSHIPS:** *Fourteen new fellowships for writers and artists (composers, painters, sculptors, engravers and architects) were recently established by* UNESCO. *These fellowships will last six months and will provide a monthly allowance of between* $200 *and* $300. UNESCO *will also pay travel expenses and the cost of purchasing books and other working materials, and the renting of workrooms or studios and musical instruments.*

FRANCE RATIFIES COPYRIGHT CONVENTION: France became the sixteenth country to ratify the Universal Copyright Convention, when M. Jean Pierre Cabouat, permanent French delegate to Unesco, deposited instruments of ratification on October 14. M. Cabouat paid tribute to Unesco's efforts in the protection of literary, artistic and scientific work.

FAMOUS BIOGRAPHIES ON THE T. V. SCREEN

THE production of a series of biographical films on the great living personalities in science and culture of every country was suggested at a meeting of cinema and T.V. representatives from 15 countries held in Tangier recently under Unesco's auspices. This is the first time that a meeting of T.V. and film experts from three continents has been held. Discussing ways to increase co-operation between both media, delegates decided that it would be useful to set up an International Film Centre for Television under the auspices of Unesco.

This would be a non-profit-making organization, administered equally by film and T.V. representatives, and its first task would be to establish film libraries in Paris and New York where films for international exchange would be available for viewing. Discussions centred on ways of turning the traditional competition between films and television into a working collaboration, and it was agreed that T.V. now offers greater openings for cultural and educational films. Delegates drew up lists of films which they were prepared to offer for international exchange and of foreign films they would like to borrow. They also studied how to overcome technical, legal and economic obstacles to the free exchange of films between countries for use by television.

NEW U.N. STAMP DESIGNS: A panel of six artists, all from different countries, has been selected by the U.N. Postal Administration to design U.N. stamps for 1956. Countries represented on the panel are Australia, France, Israel, Mexico, the U. K. and the U.S.A. At the end of the year, artists from six others countries will take the places of the present members of the panel.

★ **GIFT COUPONS BUILD SCHOOLS:** *A rapidly-growing Greek town in Macedonia now has its third primary school thanks to volunteer labour and Unesco Gift Coupons. This school in Yannitsa was built by the parents, teachers and children themselves and entirely equipped through Gift Coupon donations from many different countries. The Gift Coupon Scheme continues to grow. In early* 1954 *only* 11 *countries participated as donors in the programme. Today* 18 *are taking part and others are due to join.*

★ **WOMEN'S RADIO PROGRAMMES:** *Twenty-three women radio broadcasters from* 11 *different countries recently met in Unesco House, Paris, to exchange ideas on the content of radio programmes for women, and on the suitability of certain subjects for broadcasting on sound radio or TV. They agreed that science should play a more important part in women's programmes.*

UNEXPLORED OCEANS: Exploring uncharted oceans and investigating the mysteries of the sea were discussed at three meetings held in Tokyo recently under the the auspices of Unesco. One of the major subjects discussed was the help Unesco could give research workers in the vast field of oceanography where international co-operation is indispensable. Exploration of the world's oceans is still far from complete and an immense expanse of the Indian Ocean, lying mainly between the Equator and Latitude 40 South, is still virtually unknown territory.

Coming in the FEBRUARY Issue:

HAPPY NEW YEAR AROUND THE WORLD

Colourful celebrations in different lands

- China's Feast of the Lanterns.
- Japan's Bamboo and Lobster Festivals.
- The Greeks and the Romans had a word for it
- Story of New Year gifts and cards

NOW AVAILABLE

A limited number of each of the following issues of the

International Social Science Bulletin

which have been in short supply for some time

- Mathematics and the Social Sciences
- Social Factors in Personality
- Economic Motivations and Stimulations in Underdeveloped Countries
- Social Implications of Technical Change
- Social Sciences and Action in Australia

Orders should be accompanied by check or money order for $1.00 for each title ordered, which will be sent prepaid. If not accompanied by payment, postage and handling will be charged.

The International Social Science Bulletin is published quarterly at $3.00 per year.

UNESCO PUBLICATIONS CENTER, U.S.A. — 475 Fifth Avenue — New York 17, N. Y.

The UNESCO Courier
A WINDOW OPEN ON THE WORLD

Copyright N. Ringart, Paris

IN THE HANDS OF THE LAW ...THE LAW IN THEIR HANDS

Above, British suffragettes being arrested at a mass meeting in 1913 when the movement's tactics to support demands for women's voting rights included window breaking, hunger strikes and picketing Parliament. In 1918 women in Britain received restricted voting rights and in 1928 political equality was granted. Today women participate in all forms of public life on equal terms with men. Below bewigged women barristers among other Queen's Counsel on their way to the Law Courts. Title of Queen's Counsel is conferred on barristers-at-law by the Lord Chancellor. The first such counsel was Sir Francis Bacon, appointed by Queen Elizabeth I in the sixteenth century. (For a story on the role women play in politics today, see page 21.)

British Embassy, Paris